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الكتاب مع المباشرة

باللغة المغربية الدارجة

MOROCCAN ARABIC

INTERMEDIATE READER

لحمّد والي علمي

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AL 002 041

M O R O C C A N   A R A B I C  
I N T E R M E D I A T E   R E A D E R

by  
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Part I

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## Preface

This Moroccan Arabic reader is one of a series of texts originally inspired by the needs of the Peace Corps. Both a basic course (Scholes, Alami 1966a) and an intermediate reader (Scholes, Alami 1966b) were written under Peace Corps auspices. It was hoped that both of these could be thoroughly revised and put into final form. A revised version of the first, pre-speech, part of the basic course has been prepared (Migliazza-Alami 1966), but the active phase has not been worked on further.

When application was made to the U.S. Office of Education for funds with which to prepare an intermediate reader, it was intended to use the Scholes-Alami text (1966b) as a beginning, to be revised and expanded. This was not done, and the present volume is completely new.

All of the texts and drills were written by Mr. Alami, under the general direction of the editor. The latter has furnished the introduction.

Carleton T. Hodge

## Note

This is a preliminary edition. Corrections are in progress by the authors, and suggestions from others are welcomed.

## Introduction

The Report of the Conference on Neglected Languages, held under the auspices of the Modern Language Association of America and the U.S. Office of Education, March 27-28, 1961, listed Arabic, both literary ('contemporary' is the term used in the report) and colloquial among the languages of high priority (Fife-Nielsen 1961.16). The Arabic dialects of North Africa were here subsumed under 'Maghrebi'. Since that time there has been considerable effort expended to provide materials in these dialects. The present work is part of this continuing program.

The above report also listed the types of language materials recommended for preparation, with priorities given (18-21). The second highest priority, item 2, is:

'All learning tools beyond the basic level essential to help the learner achieve competence in the aural and visual use of the target language or to make the transition from the use of learner's materials to the direct use of sources in the target language.'

Of these items (listed on 19) 'readers' were given first, presumably as of higher priority.

The implementation of the National Defense Education Act has seen numerous 'readers' in many languages. Most of these have been of a fairly conventional type, being selections from written texts. An apparently neglected section of the above report is the article on 'Tools for the acquisition of a second language' by Austin E. Fife (86-98). Fife's remarks on 'readers' are well worth quoting:

"Readers" are usually thought of after basic courses. Certainly we need readers of graded difficulty and with variety in subject matter to meet the needs of students at given levels of competence, to reflect the variety of the target culture and the varying needs of specialists who are learning the target language for sundry purposes. Too often at this level the language as an audio-lingual vehicle is lost sight of. Certainly at the so-called intermediate levels of study we need to think

more than we ever have before of audio-lingual materials, or of texts supplemented by lecture materials and materials designed to be used for exercises in oral comprehension. Materials for advanced listening, together with intermediate and advanced conversational drills and exercises, are also needed.

The accompanying 'reader' is, I trust, more in line with what Fife had in mind than many others. The object is threefold: 1) to provide a text which will be articulatable with a basic course; 2) to give natural language--- advanced colloquial, so to speak, not a literary style; 3) to furnish material which is culturally insightful.

The first aim is in some respects the hardest to fulfil. True articulation of intermediate materials cannot be achieved until a completely acceptable basic course is available. There exist at least four recent basic courses, none of which is wholly satisfactory (Sa'id 1955; Smith 1965; Harrell, Abutalib, Carroll 1965; Scholes, Alami 1966a, part one replaced by Migliazza-Alami 1966). The present work assumes that the reader has been through the Harrell text or its equivalent. It has long been the conviction of the present writer that materials to be used immediately following the completion of a basic course must be written specifically for this purpose. This may not be true of certain basic courses in specific languages, but as a general rule it is believed to be valid, particularly for the less usual languages. Basic courses in these are not apt to prepare the student to plunge into ordinary literary material. The gap between must be filled. This gap may be in structure, vocabulary, style, etc. It is the further conviction of the writer that the material written for this purpose needs to be comprehensive in its cultural coverage (see point 3 below). It must provide the setting in which materials lifted out of the culture (as books, articles, etc.) may be understood.

It is also assumed that the user of the present reader has at hand several standard references. The first is Harrell's grammar (1962). This work

has reduced the necessity for many notes, and explanations to the texts are largely semantic rather than grammatical. It is, however, expected that the available dictionaries will be used when necessary (Harrell, Abu-Talib 1966; Sobelman, Harrell 1963; Wehr 1961). It is hoped that the notes, as well as the translations of Part I pre-drills, will keep dictionary use to a minimum. An effort has been made in the notes to explain Arabic words in Arabic in order to reduce the use of English, including bilingual dictionaries.

The second aim, the use of natural language, is closely related to the problem of articulation. Interestingly enough, when there is close adherence to a principle of naturalness, the texts serve better as audio-lingual material (à la Fife above quoted). Each text is preceded by a conversational pre-drill, the purpose of which is to introduce both the vocabulary and structures met in the text. Part I has in addition translations of these pre-drills, to reduce student dependence on speaker or dictionary. Questions are included after the notes to help stimulate audio-lingual use of the materials. If so desired, the texts may be used as comprehension exercises following the pre-drill (that is, they can be read by the speaker or played on the tape before the student has looked at the printed text, with appropriate checks made on the student's understanding).

The use of Arabic script for Part II is intended to enhance rather than detract from the naturalness. The conventions used--sometimes approximating classical Arabic spellings--are representative of those used by Moroccans in writing colloquial Arabic. No introduction to the script is given, as several adequate ones already exist. In order to provide a bridge between such Arabic script as the reader may be familiar with and that here used, an Arabic version of the first seven pre-drills is given. As this is also given in transcription, the student may study these before beginning Part II.

The third aim, to provide material which is culturally insightful, sounds trite. It has been the purpose of more language texts than one can count. It is hoped that the approach used here will furnish insights which will prove valuable to the person interested in interacting with members of the Moroccan culture.

The basic concept behind the present reader is that of 'cultural vignettes'. If one has an overall cultural view, one may undertake to give 'samples' of each facet of the culture. These 'samples' represent incidents, ordinary everyday characteristic happenings. The text which embodies this sample may be narrative, conversation, description, or all combined. None of the texts is to be a generalized description—a discussion of custom, geography, etc. Each is to be typical, not comprehensive.

In order to furnish even representative vignettes of the different facets of culture would entail a reader running to thousands of pages. It would be necessary to have first a complete cultural outline which could then be systematically followed. This would give what may be termed minimal representative coverage. In the absence of such an outline, the editor of this and other intermediate readers being prepared at the Center has referred the authors of these to the cultural map developed by Edward T. Hall and others at the Foreign Service Institute and published by Hall in his Silent Language (218-225). This is a provocative chart, one which can be used to stimulate the thinking of writers who may have little or no anthropological awareness.

Judged against such an ideal—rough though the latter be—the present work can only be described as a fragment. The editor feels that it is a true reflection of the vignette concept but within the limits of time and space can only be a small part of what may be written. Due to the manner of its execution—two major parts, each consisting of a group of related texts—its scope



is not as broad as completely isolated texts would have furnished. It is felt, however, that the added understanding developed by such connected texts outweighs this apparent disadvantage.

Obviously any literature or other written records from a culture reflect aspects of that culture. A comprehensive culture-oriented reader would include samples of all sorts. In making a short reader such as the present one, a choice must be made as to what aspects of the culture are to be represented. The choice here has been that of inter-personal relationships. Part I, for example, is meant to portray a typical generation-gap situation. The development of this theme brings in other cultural features, as does the theme of Part II. Such vignettes are meant to immerse the reader in a real-life kind of situation, to help him think like the Moroccans who are represented.

In a speech area where there is a great deal of literary production, such vignettes may be found ready-made. Even literature, however, has its drawbacks, as there is a purpose to it over and above the presentation of life as it is, an ulterior motive. Here the motive is to present pictures of life, nothing more. (A previous intermediate reader--Scholes, Alami 1966b--has a number of short isolated texts and may be used as a supplement to this reader, Part III, by those who want some additional material.)

It is hoped that this approach, that of overall cultural representation, will find favor with future reader-writers and that we will eventually have a culturally comprehensive Moroccan Arabic reader.

Each lesson of Part I consists of five parts: 1. Pre-drill sentences; 2. Translation of pre-drill sentences; 3. Text; 4. Notes; 5. Questions and other drill. In Part II there are no translations (2). The actual order in Part I is somewhat different: The pre-drill and texts of the lessons are given serially, followed by all of the notes and questions, the translations being given

at the end of the volume. The position of the last is to reduce reliance upon them. They are there for reference, but every effort should be made to keep classroom work as well as individual study in Arabic.

In Part II each lesson is given in its entirety (pre-drill, text, notes, questions).

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Text A

--qalu li Rasid tbarkallah HaSSal <sup>c</sup>al lbakaloria nad l<sup>c</sup>am!

--yyih, nzaH u rah farHan la huwa wala bbah.

--sgad ya<sup>c</sup>mal daba?

--iwa sma<sup>c</sup>t b.lli gad ydxol l.lqism lbidagozi..., waqila bga ywalli ustad.

--nasi qbiH. sHal f<sup>c</sup>amru daba?

--tmanTas l<sup>c</sup>am b.DDabT.

--wliyyid nzib tbarkallah, u dki.

--llah ya waddii!

--xlaq Hdaya gir lbariH; ddunya bHal lmanaam.

## Chapter I

Text A

### Moqaddimat Hayaat Rašiid

Rašiid šaabb Candu tminTaš l<sup>c</sup>am. had l<sup>c</sup>am HaSSal<sup>c</sup> al lbakaloria dyalu, u kaysta<sup>c</sup>idd baš yadxol l-lžaami<sup>c</sup>a. Candu minHa mil lwizaara baš ydxol l-lqism lbidagoži f-RRbaT, Hit kayfaDDal ykun ustaad.

had ššaabb lli gadi nHki l-kum lHayat dyalu xlaq Hdaya mnayn kunt ana brasi kandra f-ttaanawi. milli kanat Candu xams sniin, u dxal l-lmadrasa, u huwa mnayn kayži l-DDaar, kaybda y<sup>c</sup>mal bHal lmu<sup>c</sup>allim dyalu; kayuqaf qbalat bbah u yimmah, u xutu SSgar, u Hatta yla kanu ši nas uxrin f-DDar, u ybda za<sup>c</sup>ma kayqarrihum dak šši lli ora huwa. ubbah kayfraH uyqol l-yimmah: 'had luliyyid gadi ykun muHaaDir kbir f-lžaami<sup>c</sup>a.

u daba gadi n<sup>c</sup>Tikum raDra<sup>c</sup> al lHayat d-had ššaabb Rašiid milli xlaq Hdaya, hadi tmanTaš l<sup>c</sup>am, bHal lmanaam.

Text B

--gir lbariH wana u bbaH <sup>v</sup>Czara ma kantfarquš, dima kansafu bzuz u...;

ssi <sup>v</sup>Comar razul Tiyyib, milli kunna drari Sgar, <sup>v</sup>Camaru ma tbaddal.

--ssi <sup>v</sup>Cumar uld <sup>v</sup>C'a'ila, llaH ya waddi.

--Hatta dak ssiyda mratu mskina bint nnasi u mazala Sgira.

--bint min hiya?

--llaH ya waddi! bint lHazz MoHammad lbard<sup>v</sup>i.

--iyyih, qbal ma ddzuwwaz<sup>v</sup> kanat katqra f.lmadrasa d.ssa<sup>v</sup>cb.

--wa gir si yyam qlila u xlaS yallah kat<sup>v</sup>ra? tktab smiyytha b.lkasfa.

--wa ara u kan; hadak waqt u hada waqt; lla yhannik f.had ssa<sup>v</sup>ca,

<sup>v</sup>Candi mu<sup>v</sup>id m<sup>v</sup>a ssi <sup>v</sup>Comar f.lqahwa, nsufak min ba<sup>v</sup>d.

--il lliqa.



## bban Rašiid

### Text B

bban Rašiid kan Sdiqi min qbal ma ydzuwwaž.  
umnin ža y<sup>c</sup>mal l<sup>c</sup>urs, ma Htašši ystad<sup>c</sup>ini; xamsTaš  
lyum qbal mal l<sup>c</sup>urs ma kunnas kantfarqu, u kan ma  
kaydir lxayT flibra Hatta kaystašar m<sup>c</sup>aya, wila  
ma ttafačnaš kaybaddal naDaru; hadi daba tsa<sup>c</sup>Taš  
l<sup>c</sup>am. sana min baCd, xlaq luliyyid Rašiid. kadalik  
HDart nhar ssbu<sup>c</sup>, u kunt waqaf waqt ssmiyya bHal yla  
kunt <sup>c</sup>ammu aw xalu.- ddinya Bhal lmanaam, hadi tmanTaš  
l-sana!! wa ma <sup>c</sup>linaši; lmuhimm ana HaSSalt <sup>c</sup>la minHa  
baš nmši ntxaSSaS f-lxaariž; hadik ssa<sup>c</sup>a Rašiid kanat  
<sup>c</sup>andu rab<sup>c</sup>a sniin. giyyabt talt sniin f-lxaariž, u  
mnin rža<sup>c</sup>t l-bladi žbart Rašiid tbarak llaḥ, walla  
<sup>c</sup>azri, kaywSalli taḥt baTi, u bbah farHan bih kaygolli:  
"tbarak llaḥ wliyyid dki u nžiiḥ, u hnak galli bbah"  
milli kayži mal lmadrasa kaybgi ydir bHal lmu<sup>c</sup>allim  
dyalu u kaydba yqarrihum ddurus dyalu f-DDar.

waHad nnhar kunna galsin ana u bban Rašiid f-lqahwa,  
ža huwa <sup>c</sup>raD li (gir bfammu) bas nt<sup>c</sup>ašša u nqaSSar m<sup>c</sup>ahum  
f-DDar. hna Rašiid gadi ybda y<sup>c</sup>ayyaT li Cammi, u gadi  
ybda ywarrini lknaniš u lktuba dyalu baš nraž<sup>c</sup>u ddurus  
ana wiyyah. lHaaSil kabrat bini u bin dak luliyyid ši  
maHHibba, tqulu waldi, maši gir wald Sdiqi.

Text C

A--ahlan b.ssi <sup>c</sup>omar... Ô! dduktur...<sup>c</sup>al sslama, waqtas<sup>v</sup> ziti min Amirika?

B--llah ysallmak, wa raha Tal<sup>c</sup>a l.sab<sup>c</sup>a shur.

A--wallahila twahHašnak. bHal l<sup>c</sup>ada a ssi <sup>c</sup>omar? ... u nta ya doctor s<sup>v</sup>gadi  
n<sup>v</sup>zib lak?

B--atay b.nna<sup>c</sup>na<sup>c</sup> u ma ddir<sup>v</sup>s fih ssukar.

A--n<sup>c</sup>am a ssidi.

-----  
B--mudda u had ssiyyid kayxdam f.had lmaqha\*

C--min qbal ma yxlaq wal<sup>v</sup>di Rasid...,

B--milli kunna b.zuž<sup>v</sup> <sup>c</sup>zara kanziw l.nna sa<sup>c</sup>a sa<sup>c</sup>a.

C--....., wa haHna kanntaDruk b.la<sup>c</sup>sa ya duktur, wa labudda, qbal ttas<sup>c</sup>ud.

B--biHawli llah.

\* refined word for "qahwa", (the shop, not the drink)

Text C

dazat šuhuur u-a<sup>c</sup>wam, u ddinya bHal lmanam;  
ukunt, yla ma šuftšiši Rašiid, kanšufu marra f-l usbuuC,  
uhuwa fuqmma yšufni kayžib lmiHfaDa dyalu, u yžbad  
lknaaniš u lktuba minnha, u ybda kayraža<sup>c</sup> m<sup>c</sup>aya, wana  
gir <sup>c</sup>aTih bali u huwa lli kaywarrini kullšiši wygulli:  
" had ššiši qrinah lbariH, u had ššiši <sup>c</sup>ad lyum f-SSbaH"  
lHaaSil ma <sup>c</sup>linašiši; l<sup>c</sup>am faš kan gadi ytgaddam  
lššahaada libtidaa'iyya, mnayn kammal tnaš l<sup>c</sup>am, kunt  
<sup>c</sup>andhum bHal l<sup>c</sup>aada, u Rašiid kaywažžad l-mtiHaan f-lbiit  
fayn kayn<sup>c</sup>as huwa u xutu SSgar. sma<sup>c</sup>ni kanhdar m<sup>c</sup>a  
bbah u yimmah u ga<sup>c</sup> ma ža l-lbiit lkbiir. waHad ssa<sup>c</sup>a  
u huwa ytamm maži <sup>c</sup>la rus hnanu, u za <sup>c</sup>andi ugalli  
f-wadni: " <sup>c</sup>afak a <sup>c</sup>ammi ma tmšiši Hatta ndwi m<sup>c</sup>ak,  
wa-la-budda."

goltlu Hatta ana f-wadnu: " yak la bas."

galli <sup>c</sup>awwad f-wadni: " f-lgaaya, gir <sup>c</sup>andi bik  
lgaraD."

Text D

--<sup>c</sup>ammi, <sup>c</sup>ammi, baġi nhdar m<sup>c</sup>ak qbal ma t<sup>š</sup>si.

--wa qol.li daba.

--la! mnayn tkun xariż duz <sup>c</sup>andi l.lbit SSgir.

--<sup>c</sup>la rasi.

--.....; hak a <sup>c</sup>ammi, qra had <sup>š</sup>si, b.lHaqq ġir bini u binak..., ana u nta, ...la baba, la mama. mattaŋqin?

--mattaŋqin... (m<sup>c</sup>arasu): y<sup>c</sup>lam llaħ <sup>š</sup>nu f.had <sup>ž</sup>žwa lli <sup>c</sup>Tani Rašiid!

--wa lla yħannik a <sup>c</sup>ammi daba.

--il lliqa ya walid Rašiid... (m<sup>c</sup>a rasu): walayinni tqila had <sup>ž</sup>žwa!

y<sup>c</sup>lam llaħ <sup>š</sup>min sirr fiha..., ma fiya ma nqra daba, n<sup>š</sup>si nDrab na<sup>c</sup>sa.

-----  
--ma <sup>c</sup>andi ma nsalak a walid Rašiid. wa <sup>š</sup>tti\* lli kayžtahad kaynžaħ.

babak u mamak ma ykunu ġir farħanin bla qyaS!

--...bla <sup>š</sup>sakk.../<sup>c</sup>ammi, dak l'amana lli <sup>c</sup>Titak, <sup>š</sup>kan minnha?

--iwa, Hallit <sup>ž</sup>ž'a u <sup>š</sup>uft lli fiha walakin.....

--wa mzyan, daba ġadi n<sup>š</sup>si <sup>c</sup>and baba l.lma<sup>c</sup>mal, candu biya lgarad.

## Text D

qabla kulli šay! ʿlas bga ytkallam mʿaya Rašiid.  
qbal ma nxruž (ha)dik llila!! lwaqiʿ, mnayn mšit  
ʿandu l-lbiit fayn kan kayTalaʿ, gir šafni qarrabt,  
u huwa yuḡaf uyži ʿandi l-lbab, u f-yaddu waḥad  
žžwa kbira, u mašduda; makkalhali, u galli: " a ʿammi,  
ʿandi fik ttiga lkamla; hak had žžwa, raha fiha diftar  
kbir kullu maktub; yla bḡiti tHallha u taḡra dak šši  
lli maktub f-ddiftar, ma nzuwwallakš, bālHaq ma tqol walu  
l-baba aw l-mama, Hatta nduwwaz lamtiHan, u ana ḡadi nži  
ʿandak l-maHallak u nddakar ana wiyyak.

xdit žžwa u mšit l-DDar, u bḡit Hayir waš nHallha  
walla la. ma fadni gir mnʿas dak llila, u llagadda  
yžʿal llah xir. llagadda ma kayn šay, lbaʿdu Hallit žžwa  
lli ʿTani Rašiid, karžbar fiha kunnaš; ši myat warḡa  
kullha maktuba, b-ttarrix, u nnhar, yaʿni mudakkira  
yawmiya dyal Rašiid, bdaha f-ššhar d-ʿtubar u ḡadak  
kan ššhar d-jwan, ʿlayn tisʿ šhur ....!! ma fadni gir  
šaddit lmudakkira dyal SaḤbi SSḡiir, u xabbitha f-lamžar  
dyal lmaktab dyali, u golt mʿa rasi: " ma nḡraha Hatta  
yži ʿandi Rašiid; huwa yḡra ktabtu b-zzirba, u naʿraf  
ʿlaš ʿTani lmudakkira dyalu, ana, u maši l-babah".  
kan ḡadak nhar larbaʿ, u Rašiid ža ʿandi l-DDar nhar  
žžamʿa, farHan kayDHak min wadnih Hit nžaḤ fššahaada.  
tʿannaq fiya: " a ʿammi nžaḤt, a ʿammi nžaḤt. "  
wana kanhannih u niraḤ bih, u daxxaltu l-lbiit lkbiir;  
u huwa yhazz ʿaynu fiya mtammar zaʿma bḤal ši ražil,  
u galli: " ʿammi, lʿalaʿti ʿla dak šši dyali. " ḡoltlu  
lHaqiqa, ža huwa bḡa kayhazz rasu u ḡalli: " iwa mzyan;  
daba llah yhannik, nsufak min baʿd. "

Text E

--sgad t<sup>c</sup>mal f.had SSif?

--gad naxud gir š<sup>v</sup>i usbu<sup>3</sup> d.l<sup>c</sup>uTla, u gad nduw<sup>v</sup>wzu f.ifran. /u duk  
ttlata d.l'asabi<sup>c</sup> loxra gad nxalliha Hatta l.l<sup>c</sup>am žž<sup>v</sup>v/ bgit ntsara  
š<sup>v</sup>wiya f.'urubba.

--hadi fikra mu<sup>c</sup>tabara. /walakin had l'usbu<sup>c</sup> lli gadi dduw<sup>v</sup>waz  
f.ifran, yallah ndduw<sup>v</sup>wzuh ž<sup>v</sup>mi<sup>c</sup> f.sla aw f.Mahdiya aw f.žž<sup>v</sup>dida... .

--la ya axi /b.ssraHa ma kaywafoqniš<sup>v</sup> lhawa d.lbHar/ kanmraD, u ma  
kanzbar nasaT/ ma kanbqa la nakul mzyan wala nn<sup>c</sup>as mzyan, lHaSil  
ma kaynfa<sup>c</sup>ni gir žž<sup>v</sup>bal.

--mttafqin a sidi, yallah nduw<sup>v</sup>wzu had l'usbu<sup>c</sup> mž<sup>v</sup>mu<sup>c</sup>in f.ifran/ u nmš<sup>v</sup>iw  
nš<sup>v</sup>ufu lmuxayyamat lmadrasiya Hdana tamma f.ban Smim, u f.Ras lma/  
bzzaf d.drari dyanna rahum tamma f.lmuxayyan/ wlad ubnat.

--Hatta Rasiid, wald Sdiqi ssi <sup>c</sup>omar, rah tamma f.ban Smim hadi  
daba..., <sup>c</sup>layn tlata d.l'asabi<sup>c</sup>/ mš<sup>v</sup>it<sup>v</sup> š<sup>v</sup>ttu nhar lHadd lli daz,  
masi hada, lli qbal minnu.

--<sup>c</sup>lih l<sup>c</sup>amal a ductor, nmš<sup>v</sup>iw n<sup>c</sup>awwdu nš<sup>v</sup>ufuh mž<sup>v</sup>mu<sup>c</sup>in. /iwa maw<sup>c</sup>idna  
hna bHal l<sup>c</sup>ada, baš nttafqu <sup>c</sup>al lbarnamaž.

--la smaH li/ žadda nša'Allah mstad<sup>c</sup>i <sup>c</sup>and Sdiqi ssi <sup>c</sup>omar.

--daba n<sup>c</sup>mal lak tilifun.

Text E

hadik ttalt šhur dyał SSif, Rašiid duwwaz minnha  
sitta dal asaabi<sup>C</sup> f-lmuxayyam, mša l-žžbal Hit ma  
kaywafquš lhawa dlbHar; ba<sup>C</sup>da, qbal ma ymši l-lmuxayyam,  
waHad llila kunt <sup>C</sup>andhum wqalli bbah: " gadda f-lfžar  
Rašiid gadi yqalla<sup>C</sup> l-lmuxayyam." šuft f-dđirri, u  
šaf fiya, u hazz li rasu uqalli: " min ba<sup>C</sup>d nži mal  
lmuxayyam nšufak a <sup>C</sup>ammi." Hna za<sup>C</sup>ma kantfahmu  
ba<sup>C</sup>Diyvatna. u f-lHiin sallam <sup>C</sup>lina u mša yn<sup>C</sup>as baš  
yfiq bkri. ana zatt mmurah šwiya umšit Hatta ana  
l-maHalli. dak llila <sup>C</sup>Titha lnn<sup>C</sup>as. llagadda,  
mnayn faqt, tqol ši Haža kanat katxaSSni <sup>C</sup>ad bHal lli  
<sup>C</sup>Tani b-Tarša u qolt: " iih! Rašiid-wlidi daba rah  
wSal l-lmoxayyam!". nsit lmudakkira, u bqa bali gir  
m<sup>C</sup>a mulaha bHal lli ma šuftuš hadi mudda. dak SSbaH  
kullu ma žbart šahiya l-lfTuur, ma žbart <sup>C</sup>qal baš nbqa  
f-DDar; ma fadni gir lbast Hwayži u xražt hakkak bla  
fTuur; yallah yallah ma faqtbrasi Hatta wqaft f-bab  
lma<sup>C</sup>mal d-bban Rašiid, u huwa min b<sup>C</sup>iid kayšiiyyir li  
byiddu uyDHak. Dxalt xlaS u sallamt <sup>C</sup>la Sđiqi, u min  
gir Hsaas qoltlu: " l<sup>C</sup>azri msafir, Triq ssalama. rana  
žit nšamm rriHa dyału f--bbah." Sđiqi bqa kayDHak u  
qalli: " a sidi daba <sup>C</sup>ad <sup>C</sup>raft yala kan dak lwald  
kayHabbak bHali aw ktar, <sup>C</sup>andu lHaqq! u zad qalli:  
" min hna ma tmši Hatta lwaqt lgda unmšiw mažmu<sup>C</sup>in,  
Rašiid daba bssalaama msafir, <sup>C</sup>ammu ywannasna f-lagda."

Sđiqi kayxdam wana galis Hdah, marra kalma. u  
marra Hikma Hatta ža waqt lagda u šadd RRažul lma<sup>C</sup>mal  
dyału u qbaTna TTriq l-<sup>C</sup>andu l-DDar, wana miyyit bžžuu<sup>C</sup>.

Text A

mulat DDar: mraHba b.had rražal / fayn had lgyub?

mul DDar: wa lalla daba Rašiid masi hna b.SSalama / škun gadi  
yži yšuf had Cammu?!

zzaayir: lawah ya waddi / ntuma wkad min Rašiid.

mulat DDar: wallah ya ductor yla wlidatna wala Hna kanHasbuk  
bHal wahad minna / wma Rašiid xlaS..., bla šakk  
kayHabbak bHal bbah / aw šwiya ktar kayqol-li  
Caqli...

mul DDar: \*mHabbat munmu Cla mmu / Hatta Hna ma kanCarfuš nCišu  
bla dductor... / wa aranna baC da ntCaššaw baš ngalsu  
nqaSSru Cla ši kisaan datay / Dfi Clina dak ttilifizyun  
daba, xallina nddakru mCa dduktur.

-----  
(min baCd lCša.)

zzaayr: wa lHaSil lla yhannikun f.had ssaCa / nmaš nrtah šwiyyiš  
f.DDar / kanHass b.rasi Cayyan šwiya.

mul DDar: wa sidi kattaCbu f.ššgul dyalkum / llah lmuCin / \*\*wa la  
tCmalhaši hiya hadik / Hna ma kanbgiwši nbasslu Clik  
b.ttilifunat saCa - saCa, u nta la tgayyibši Clina.

ddrari SSgar kullhum: aži Candna a Cammi, dima.

zzaayr (kaydHak): nša'allah a wlidati / wa, ssi Comar, thalla.



mul DDar: ražul <sup>č</sup>aDiim hađ dduktur.

mult DDar: l<sup>č</sup>ilm ya ssi <sup>č</sup>omar huwa kullš<sup>č</sup>i / maš<sup>č</sup>i kaygol lmatal!

« lqari la turih » ? / daba wliđna Rašiid rah kayrwa

<sup>č</sup>la dduktur / lHamdu llaħ ba<sup>č</sup>da lli Rašiid kay<sup>č</sup>raf

f.mman ylSaq.

mul DDar: lHamdu llaħ ba<sup>č</sup>da lli mrati <sup>č</sup>andha kullš<sup>č</sup>i mzyan, illa  
ražulha.

mulat DDar: rabbi ykafik ya waddi.

## Chapter II

### Text A

gir gabbalt <sup>c</sup>la bah DDar užbarha xaliya tqol  
Rašiid huwa lli kan m<sup>c</sup>ammarha buHdu; ssiyyda katmarHab  
biya u ddrari SSgar, xut Rašiid Hatta huma bHalu  
kayqoluli '<sup>c</sup>ammi' wana gir kangangam ma <sup>c</sup>raftš*i* Rasi  
šnu kanqol. bda Sdiqi kayDHak m<sup>c</sup>a mratu uqallha:  
'ma zasi bas ysufna, za gir yšamm rriHa d-Rašiid fina.'  
žat mratu qalač lu: 'ya hu ya buh llah y<sup>c</sup>Tina <sup>c</sup>la  
wžah min nduzu, ara wkan.'

Klina lli kattah llah f-lbiit lkbiir u mayn nzlu  
sswaani, bda lsani kaydur f-fammi: waš nqol ma <sup>c</sup>andi,  
walla nktam ssirr; w f-ttaali qolt m<sup>c</sup>a rasi: 'lla!  
Sdiqi SSgir Rašiid waSSaani ma nqol walu lbahah u  
mamoh; wallah ma ngadru wala nfš*i* serru, SSamt Hikma.  
f-žžuž u rba<sup>c</sup> hakkak, Sdiqi wqaf baš yrža<sup>c</sup> l-lma<sup>c</sup>mal  
dyalu u ae ražna ma zmu<sup>c</sup>in baš nmš*i* Hatta ana l-šgaali,  
u 'akkdat ssiyyda <sup>c</sup>liya baš nž*i* nt<sup>c</sup>ašša u nqaSSar  
walakin <sup>c</sup>tadart.

llah šahad, malli dxalt l-DDar, ma staTa<sup>c</sup>tš nHsar  
ddmu<sup>c</sup> wala <sup>c</sup>raft <sup>c</sup>laš; u mš*i*t bla ma ndri l-lmžarr  
d-lmaktab dyali, u Hallitu u žbatt mannu lmudakkira  
dyal Sdiqi SSgiir Rašiid, u Hallitha f-SSafHa llula,  
u bdit kanqra min taHt ddmu<sup>c</sup>.

Text B

mulat DDar: šī Haža frasu, dduktur / gir kayxammam.

mul DDar: a waddi haduk nnas huma haduk: dima kayfakkru, u ma  
humaši f had l<sup>c</sup>aalam.

mulat DDar: la, la, klamak huwa lkbir / hada Rašiīd rah qal.lu  
šī Haža, u ma Habbši y qolhanna / kattbat dak nnhar  
lli qal.lu: « ma tmsiš a <sup>c</sup>ammi Hatta nšufak, <sup>c</sup>andi  
bik lgarad » ?.

mul DDar: \* ntina ya had lma dima katxlaq šī masa'il ...! /  
dak nnhar a lalla, Rašiīd bga ytsawar ma <sup>c</sup>ammi  
<sup>c</sup>la ddiraasa dyalu bHal l<sup>c</sup>ada, u \*\*nabina <sup>c</sup>lih  
Sallina.

mulat DDar: wa ma n<sup>c</sup>raf / t<sup>c</sup>ya tñam / u dak žžwa lli kanat  
f.yidd dduktur manayn xraž min <sup>c</sup>and Rašiīd, šnu hiya?

mul DDar: wa šnu qolna lak a lalla, lmasa'il d.lktub u lknanas,  
u waldak a lalla žbar dduktur msa<sup>c</sup>du, rah kaybassal  
<sup>c</sup>lih u Hna manna? / binathum bzuz.

mulat DDar: was Hna masi waldih? / yla kanat šī Haža <sup>c</sup>and  
wladna kayxaSSna n<sup>c</sup>arfuha.

mul DDar: ma <sup>c</sup>andu Hatta Haža gir ntina katsri lhamm b.lflus /  
šgad ykun <sup>c</sup>andu, wakał šarab, kayqra bHal qranu, šnu  
xaSSu?. (mul DDar naD u msa yn<sup>c</sup>as / mulat DDar bqat f.lbit  
lkbir ma wladha katsuf ttilifizyun)

--galli lma ya Mina, n<sup>c</sup>amlu šī kas datay / wa galsu  
b.<sup>c</sup>qalkum ya ddrari / yla <sup>c</sup>maltu SSda<sup>c</sup> nSifaTkum  
daba l.bitkum tna<sup>c</sup>su.

ddrari: waxxa a mama / ngalsu b.<sup>c</sup>qalna n̄sufu ttilifizyun

-----

lbnita SSgira: wa ba<sup>c</sup>ad minni aw ngolha l.mama.

luliyid: <sup>vvv</sup>sssi daba tsma<sup>c</sup>na mama.

mulat DDar: iwa ya ddrari, bditu ba<sup>c</sup>da?!

ddrari: lai a mama la, la..!

Text B

faatih ktuubar 196

'...Ana Rašiid bin .....; f-<sup>C</sup>amri Hdaš lsana  
u rab<sup>C</sup>a šhur. Iyum f-ttmanya u nuSS dxalt l-qism  
ššhaada libtidaaliya. baba Ragul Snay<sup>C</sup>i, yla ma  
xdamš ma yakulš; mama bint <sup>C</sup>a'ila mutawassita ma  
kat<sup>C</sup>tamad gir <sup>C</sup>al l<sup>..</sup>lah u <sup>C</sup>la zzuž dyalha, lli huwa  
baba. ana ma zilt wald Sgir, waš ymkallhum y<sup>C</sup>tamdu  
<sup>C</sup>liya f-lmustaqbal! RRža f-l<sup>..</sup>lah.

taani <sup>C</sup>tuubar 196.

d-faatir sitta

1. diftar lHisaab u lhandasa
2. diftar TTabii<sup>C</sup>iyaat
3. diftar mnaHw wa lluga
4. diftar ttaarix
5. diftar lžugraafiya
6. diftar rrasm

taman kull diftar \_\_\_\_\_ 0.60 DHS

lžamii<sup>C</sup> \_\_\_\_\_ 3.60 DHS

lkutub, lžamii<sup>C</sup> \_\_\_\_\_ 11.75 DHS

lžamii<sup>C</sup> nnihaa'i \_\_\_\_\_ 15.95 DHS

baba. fuq lkaswa u lmakla dfa<sup>C</sup> <sup>C</sup>liya had lfluus  
lyum. l<sup>..</sup>lah yžazih bixiir u y<sup>C</sup>awnu <sup>C</sup>la hamm zzamaan.

### Text C

--mama šnu <sup>c</sup>Ta Rašiid l<sup>c</sup>ammi dak nnhar?

--ymkan šī ktab aw si kunnaš, ma n<sup>c</sup>raf / u <sup>c</sup>laš katsuwwal?

--Hit Rašid ma <sup>c</sup>Tašī dak ššī l.baba / ymkan xa<sup>c</sup> minnu.

--\*liyyah babak gol kayakul nnas?

--ma n<sup>c</sup>raf a mama / Hit Rašid kayakba ybki šī marrat f.lliil / u ma  
kaybgišī ygol.na <sup>c</sup>laš.

--kaybda ybki f.lliil?

--yyih a mama / u kaybqa yktab f.waHađ lkunnaš kbir, u kayxabbiḥ  
f.lmzar u kaysadd <sup>c</sup>lih b.ssarut u yTlaq ssarut f.žibu.

--<sup>c</sup>andak tqol hađ ššī l.babak / rana nqatlak.

--la, a mama wallah ma nqolha.lu / nxaf minnu.

--wa siru tna<sup>c</sup>su ya ddrari / hađil<sup>c</sup>asra / (to the maid) na<sup>cc</sup>as  
ddrari ya Mina u gaTtiḥum u Dfi DDuw / u aži yla bgiti tšufi  
tti<sup>7:7:7</sup> un m<sup>c</sup>aya.

Mina--sidi Rašiid, a lalla kayakba fayq Hatta layn-wa-layn, kayaktab /  
u sa<sup>c</sup>a. sa<sup>c</sup>a kayakruž l.waST DDar, f.DDlam u ybqa ybki.

--u <sup>c</sup>las <sup>c</sup>ammrak ma qolti-li hađ ššī?

Mina--huwa, a lalla, sidi Rašiid, Hlaf.li u qolt.lkum šī Haža  
Hatta "yxrož min hađ DDar, u <sup>c</sup>ammru ma yži.lha.

--ana <sup>c</sup>arfa wlidi kayakfham kullšī, u šakit <sup>c</sup>la ma fih / yallah  
nna<sup>c</sup>su f.Hanna ya Mina.

Mina--tSabḥi <sup>c</sup>la xir a lalla

--Mina, f.SSbaH wažžad lftur l.ssi <sup>c</sup>omar qbal ma yxrož / ana  
Habbit(nbqa)nbqa na<sup>c</sup>sa šwiyyiš / <sup>c</sup>andak ddrari y<sup>c</sup>amlu SSda<sup>c</sup> /  
mnayn yfaTru SifaThum l.zzanqa yla<sup>c</sup>bu / ana ma nfiq Hatta  
l.l<sup>c</sup>asra aw lHDaš. -17-

Text C

faatih nuwambir 196

'hadi šhar baš dxalt l-qism ššahaada libtidaa'iya.  
lHamdu lillaah kan<sup>c</sup>mal žuhdi, u rabbi makayxayyabniš;  
nnuqaT dyali kullha mzyana. l<sup>l</sup>ah ykammal bixiir, u hana  
<sup>c</sup>andak a baba; u la txafši a mama, waldak Rašiid f-ktafak,  
ymkallak t<sup>c</sup>awwal <sup>c</sup>lih, u Hatta xuti SSgar.

tlaTTaš (13) nuwambir 196

lyum <sup>c</sup>Tana lmu<sup>c</sup>allim nnatiiža d-limtiHan. ana  
lxaamis <sup>c</sup>la tlatiin; maši qbiiH. walakin ya  
Rašiid <sup>c</sup>laš ykunu rab<sup>c</sup>a dttalaamid fuq mannak! f-limtiHaan  
ttaani, Haawal ttqaddam u lli ttka<sup>c</sup>al l<sup>l</sup>ah ma yxiib.

tmanyu u <sup>c</sup>ašriin (28) nuwambir 196

ya HafiiD ya sattaar; bada <sup>c</sup>ayyan; ma mšaš lyum  
l-lma<sup>c</sup>mal. ya rabbi ana ma zal Sgiir u baba Ražul  
Da<sup>c</sup>iif, xallilu SŠhiHa dyalu baš n<sup>c</sup>iš ana u mama u  
xuti SSgar.

tss<sup>c</sup>uud u <sup>c</sup>ašrin nuwambir 196

lHamdu llaah: baba la bas <sup>c</sup>lih, u mša lyum l-lxadma.

Text D

mulat DDar: sma<sup>c</sup>ti ya sidi <sup>c</sup>omar, žarti qalt.li b.lli nhar žžam<sup>c</sup>a  
mšat hiya u ražalha yšufu waldhum f.lmuxayyam / Hit  
Hatta wlidhum rah f.lmuxayyam, b.lHaq maši m<sup>c</sup>a Rašiid  
f.ban Smim, la, huwa f.'Azru.

ssi <sup>c</sup>omar: iwa mzyan / wlaš mšaw, waldhum ma gadiši yskun tamma,  
daba yži / nnas ma <sup>c</sup>andhum šgol, tqol.

mulat DDar: nhar žžam<sup>c</sup>a ya waddi rražal ma kayxdamš, iwa mšaw mšar  
yšufu wlidhum kif kay<sup>c</sup>iš f.lmuxayyam u ... / Hatta hadik  
msarya, aw la?

ssi <sup>c</sup>omar: iwa, bgiti Hatta Hna nmšiw nšufu Rašiid f.lmuxayyam,  
walla?

mulat DDar: yla ža <sup>c</sup>la xaTrak, rah yfraH wlidi u yt<sup>c</sup>anna bina mnayn  
yšufna ... / ma <sup>c</sup>andna lli yhuwwasna, ddrari SSgar ybqaw  
m<sup>c</sup>a Mina, bHal dima.

ddrari: nmšiw m<sup>c</sup>akum a mama lla yxallik ...

ssi <sup>c</sup>omar: ma gadi nmšiwšay / šftuna daba xaržin <sup>c</sup>la bab DDar?

mulat DDar: 'Aaah! baqi Hatta ma qelši babahum "yyih" / šgadi  
tmšiw t<sup>c</sup>amlu ntuma f.lmuxayyam? ; mnayn tkabru, min  
daba <sup>c</sup>am aw <sup>c</sup>amayn tmšiw Hatta ntuma l.lmuxayyam bHal  
xakum Rašiid.

ddrari: wa nšufu lmxayyam daba ba<sup>c</sup>da, a mama.

mulat DDar: ya laTif ya laTif, ma yxalliwak t<sup>c</sup>mal Hatta xalfa bla  
bihum!

ssi <sup>c</sup>omar (l.ddrari): ma gadi nmšiw la Hna wala ntuma / xakum Rašiid  
rah tamma m<sup>c</sup>a qranu, u <sup>c</sup>ammu Bubkar huwa lmursid  
l<sup>c</sup>aamm, ma <sup>c</sup>andna laš nmšiw.



mulat DDar: wa daba <sup>c</sup>andak flisat ya sidi <sup>c</sup>omar, gadda sadd  
lma<sup>c</sup>mal <sup>š</sup>i xams yyaam aw <sup>c</sup>ašr yyaam, u n<sup>š</sup>siw gir  
ana wiyyak l.lqniTra <sup>c</sup>and ... ch ...  
ssi <sup>c</sup>omar: iwa ba<sup>c</sup>da, hadi <sup>c</sup>layn shar ma <sup>š</sup>ufna duk nnas.

Text D

rab<sup>C</sup>a u <sup>C</sup>ašrin disambir 196

<sup>C</sup>uTlat ra's ssana; hadi ktar min šhar ma ktabt  
walu: kullš i lHamdu llaH f-lgaaya. lbaraH bdat l<sup>C</sup>uTla;  
mskiin baba, kay<sup>C</sup>aDD f-lHam lHayy baš ySifaTni nduwwaz  
l<sup>C</sup>uTla <sup>C</sup>and <sup>C</sup>ammi f-DDar lBiDa walakin bla šakk <sup>C</sup>ammi  
gadi yži f-TTumubil dyalu u yddini m<sup>C</sup>ah. ana <sup>C</sup>ayyan  
u qalbi mašguul b-baba mskiin. u mama !! t<sup>C</sup>ya tfham;

ta<sup>C</sup>ud w<sup>C</sup>ašrin disamber 196

yallah ržac<sup>t</sup> min <sup>C</sup>and <sup>C</sup>ammi f-ōdar lbiDa; xti  
SSgira kanat mriDa; baba dfa<sup>C</sup> flus TTbiib u flus ddwa;  
llaH yxla<sup>f</sup> <sup>C</sup>lih u y<sup>C</sup>awnu <sup>C</sup>la hamm zzmaan.  
..

Hdaš janviy 196

lyum šafu ššhar; gadda ramDaan, šahr SSiyyam  
baba mskin D<sup>C</sup>iif lHaala; lxadma u SSyaam; u mama Hamla  
u <sup>C</sup>andha ddrari, ya rabbi <sup>C</sup>inhum <sup>C</sup>al ddunya u ddiin,  
umma ana gir Sabiy Sgiir, ma yHaqq <sup>C</sup>liya Syaam.

tss<sup>C</sup>ud-u-<sup>C</sup>ašriin janviy 196

mama waldat bnita, u baba kbar lu lHmal; kull zaayid  
brazqu, u rabbi yxalli baba <sup>C</sup>la xiir, wana farhan.

Text E

--Rašiid, Rašiid, lmurs'id l<sup>c</sup>aamm bgak / šī ražul ža u bga yšufak.

Rašiid: Oh! ymkan baba... / gir buHdu had rražul?

--ža f.TTumubil u xallaha b<sup>c</sup>ida šwiya min lxayma d.lmurs'id ... /  
ymkan m<sup>c</sup>ah šī waHad, ma n<sup>c</sup>raf!

Rašiid: ymkan mama u xxuti SSgar / Oh! muHaal ...

--wa žri dgya / ma t<sup>c</sup>raf ? ...

Rašiid: euh ...! kif <sup>c</sup>aala TTumul, kaHla?

--la, Hamra, kaDDwi, u kbira

Rašiid: Safi, hada <sup>c</sup>ammi. euh .. ya<sup>c</sup>ni dduktur...

--duktur? <sup>c</sup>ammak / yak <sup>c</sup>ammak huwa lmurs'id.

l<sup>c</sup>aamm, l'ustad Bubkar, aw la?

Rašiid: ma <sup>c</sup>andak Suq / ana <sup>c</sup>raft daba škun lli ža / Hasan xoya  
gabbal l<sup>c</sup>afya <sup>c</sup>andak ttaHraq lmakla lli foq minnha ...

--gir bir \*wala <sup>c</sup>alik / yla kan dduktur, qolha.li / šnu  
Tbib walla?

Rasiid: xlaš a Hasan maši Soqak!

--heu! heu! heu, <sup>c</sup>ammi, dduktur / ra <sup>c</sup>ammak f.lxayma yak  
gir ustad / u smu ssi Bubkar ..... , ya xoya u šHal fik  
dyał bbox a Rašiid.

Rasiid: kayna hađi gir dxol Soq rasak a ssi Hasan.

--wa gir kanDaHku a Rašiid / waš nta mnqor?

Rasiid: waas! a Hasan šHal fik d.lklam.

--wa žri dgya ra <sup>c</sup>ammak u dduktur, u dduktur u ssi Bubkar,  
u ssi Bubkar u <sup>c</sup>ammak, u Hatta lmurs'id l<sup>c</sup>aamm u l'ustad  
<sup>c</sup>ammak, kaysaynuk.

Rasiid: kat<sup>c</sup>raf ttfalla a Hasan / ma <sup>c</sup>andi ma nsalak / ha l<sup>c</sup>afya,

Dabbar m<sup>c</sup>aha Hatta nži.

--waxxa a <sup>c</sup>amni dduktur euh ... a ssi Rašiid.

Text E

tmanTaš (18) janviy 196

Cammi ma kayxTanaš; u ktir šši b-lmunaasaba huwa  
lli šra lHawli d-samiya; baba makayarža<sup>C</sup>š llura walakin  
l'aSdiqa' karaama min llaḥ! xti ssgira smmawha 'amal.

waHad u Cašriin janviy 196

amal Hallat Cayniha; Cayniha zuraq! bHal Cayniin  
baba; wlidat lHlaal kayšabhu l-walldihum. ya Hafid ya  
sattaar mal baba lyum za<sup>C</sup>fan !? Oh! 'Amal katbki bla  
qyaaš; ma kayn bas.

tmany fivriyi 196

lyum lilt sab<sup>C</sup>a u Cašriin, lilatu lqadr; baba gadi  
ybqa kaySalli f-žžaama<sup>C</sup> Hatta lwaqt SSHuur, u žab nna  
lfaakiya u lHalwa; wana Samt lyum; mama <sup>C</sup>Tatni ryal  
waqt lftuur. ana muslim bHal baba.

tlaTTaš (13) mars 196

lyum l<sup>C</sup>iid SSgir; baba mša l-lmSalla f-SSbaH bkri;  
lli ma <sup>C</sup>andu diin ma <sup>C</sup>andu Hayaat.

Text F

Imursīd l<sup>c</sup>aamm: Rašīid, škun lli mgabbal l<sup>c</sup>afya?

--ana u Hasan ya ustad.

Imursīd l<sup>c</sup>aamm: Oh! ..., qol l.Hasan ydir zuž d.lkisan datay u  
rža<sup>c</sup> nta l.hna.

Rašīid: waxxa a <sup>c</sup>em ..... na<sup>c</sup>am ya ustad.

Zzaa'ir: iwa a Rašīid, SaHHiti hna f.lmuxayyan / <sup>c</sup>ažbak lHal? /  
šnu kaTTabxu l.lgda? / kaTTla<sup>c</sup> l.ras žžbal ttrayyaD  
šwiya? / <sup>c</sup>andak noqaT mzyanin <sup>c</sup>la nnašaT dyalak? / ...

Imursīd l<sup>c</sup>aamm: sir a walđi <sup>c</sup>awn Hasan f.lmaTbax Hatta n<sup>c</sup>awwd  
nSifaT <sup>c</sup>lik.

-----  
zzaa'ir: qolt.lak a ssi Bubkar, hadi yallah šī rab<sup>c</sup>a yyam baš  
kunt <sup>c</sup>and xak ssi <sup>c</sup>omar f.DDar, u t<sup>c</sup>aššina mžmu<sup>c</sup>in,  
u ma qallišay b.lli nta huwa lli mkallaf b.had lmulayyan  
hada.

Imursīd l<sup>c</sup>aamm: Haqīqa, kunt Tlabt: žždida, aw Asfi, aw tagzut  
aw tagzut aw Azru, u xallit ban Smim huwa llaxxar,  
walakin huwa lli Tla<sup>c</sup>.

zzaa'ir: walakin xak ssi <sup>c</sup>omar <sup>c</sup>araf b.lli nta hna, aw la?

Imursīd l<sup>c</sup>aamm: bla šakk / walakinn kat<sup>c</sup>raf duk nnas / ma kayHakku  
<sup>c</sup>la dabra, u ma humas<sup>c</sup> f.had l<sup>c</sup>alam.

zzaa'ir: a ssi Bubkar, waš ymakallak txalli Rašīid ymsi ytgadda  
m<sup>c</sup>aya f.ifran / fug mma qolti-li nraddu l.hna.

Imursīd l<sup>c</sup>aamm: ma fiha baš walakin wa ... qol.li ba<sup>c</sup>da ...

zzaa'ir: ma <sup>c</sup>andi ma nqol.lak / dak <sup>vv</sup>ssi lli gadi nqol.lak,  
ymkallak t<sup>c</sup>arfu b.lwasa'il dyalak lxaSSa...

lmuršid l<sup>c</sup>aamm: hada lma<sup>c</sup>qol. / lla yxallik ya doctor, Rašiid  
xaSSu ykun hna gbal zzuz<sup>v</sup>, <sup>c</sup>andna ztima<sup>c</sup> <sup>c</sup>aamm  
baš<sup>v</sup> n<sup>c</sup>amlu ttaqrir d.nnašaT d.had l'usbu<sup>c</sup> lli  
ntaha lyum.

zzaa'ir: <sup>c</sup>tamad <sup>c</sup>liya a ssi Bubkar.

lmuršid l<sup>c</sup>aamm: fayn huwa Rašiid, qolo.lu ybaddal Hwayžu baš<sup>v</sup>  
ymši m<sup>c</sup>a dduklur l.ifran.

Text F

tmanya u <sup>C</sup>ařin mars 196

Hadi řher ma ktabt walu. ři řđid ma kayn; ddirasa fi aman llaħ, baba <sup>C</sup>andu lxadma mindaha Hatta l'awwal SSif <sup>C</sup>al l'aqall. Sbbati mqaTTa<sup>C</sup> u lkabbot d-l<sup>C</sup>aam laxor Sgar <sup>C</sup>liya, walakin ma gad nqol l-baba walu. ya laTif, had l<sup>C</sup>am řa lbard balxoSoS.

waHad u tlatin mars 196

lmtiHaan d-ttalt řhur ttaniya zad řařřa<sup>C</sup>ni; lHamdu llaħ tqaddamt f-ddarařat uřit talit <sup>C</sup>la xamsa u tlatin f-lqism. ya <sup>C</sup>win llaħ!

tani mayi 196

daba ma bqa mzaaH. lmtiHaan d-řřahaada qarrab; wana mSammam bař nnřaH. yla nřaHt, u hadak ma kantmanna <sup>C</sup>al llaħ, gad nřtařar m<sup>C</sup>a <sup>C</sup>ammi wař ndxol l-lmadrasa lfilaHiya, aw l-lmadrasa SSina<sup>C</sup>iya, aw l-lmadrasa lHarbiya; Hit ddirasa ttanawiya Twila, wana kantmanna nHaSSal <sup>C</sup>la ři <sup>C</sup>amel min daba <sup>C</sup>amayn, yla Tuwwalt.

tlaTTař mayi 196

<sup>C</sup>ammi mskin mřgul biya, u baba rařul baD<sup>C</sup>a, ma kayfhamřay f-l'idara: <sup>C</sup>ammi daba dar lwařibat kullha bař ntqaddam l-lmubaara d(yal) lminaH, wila nřaHt fiha gadi ymkalli ndxol l-ttanawi, u tkun <sup>C</sup>andi minHa mil lwizara! hada <sup>C</sup>amel ha'il; xaSS gir liřtiħad u nnařaH.



### Chapter III

Text A. f.TTiriq d.ifran.

--nhar hada mu<sup>c</sup>tabar / šuf. ssma kif Safia / u ma kayn Harara  
b.zzaaf. / .. iwa a Rašiīd, ma lak gir sakit?

Rašiīd: <sup>c</sup>ammi, ... ma <sup>c</sup>raft ma nqol. lak / waš qolti šī Haža l<sup>c</sup>ammi  
Bubkar? <sup>c</sup>laš ma bgitiwš nbqa m<sup>c</sup>akum mnayn kuntu kaṭṭhadru?  
/mšiti <sup>c</sup>andna l.Dar qbal ma dži l.lmuxayyam?/ šmu qolti l.baba  
u mama?/ ...

--kunt <sup>c</sup>andkum f.Dar qbal ma nži l.lmuxayyam./ t<sup>c</sup>aššina mžmu<sup>c</sup>in  
u kunna kanhadru f.lmasa'il lli ma kathammakš/ u mnayn kunt m<sup>c</sup>a  
ssi Bubkar f.lxayma d.lqiyada, kunna kaddakru f.lmasa'il lli  
kathamma Hna ktar mlli kathammak nta aw girak.

Rašiīd: yak ma qolti walū la l.<sup>c</sup>ammi Bubkar wala...

--ma tqTa<sup>c</sup>niš a walḍi Rašiīd, xallini nkammal lklam dyali  
ba<sup>c</sup>da. qoltlak, <sup>c</sup>andi šī mulaaḥaDaat gadi n<sup>c</sup>mal ha.lak daba:  
hadak ššī lli ktakti f.lmudakkira dyalak, fikra mzyana walakinn,  
katwSaf babak, esi <sup>c</sup>omar, bHal... šī ražul barrani, ma katrDaši  
bih yqom b.lwaažibat dyalak, aw ma <sup>c</sup>andusi mnaš ynfaq <sup>c</sup>lik u  
<sup>c</sup>la l<sup>c</sup>a'ila dyalu .../ yak ma gadi tkun ražul kay<sup>c</sup>iš dima  
f.lxayyal, u l'aHlaam, u la<sup>c</sup>qud rraašya?/ yak ma kayqol. lak  
<sup>c</sup>aqlak, babak rah šī ražul ma <sup>c</sup>andu qima aw ...

Rašiīd: lla yxallik a <sup>c</sup>ammi, rana fhamt/ ma nqdarš ntkallam m<sup>c</sup>ak daba,  
walakin gadi nktab lak risaala, tkun <sup>c</sup>andak min daba yumayn/  
dak ssa<sup>c</sup>a, nkum <sup>c</sup>liya u <sup>c</sup>la baba/ gadi nḥassar lak kullšī,  
b.ssaraalla/ u Hatta baba bgitu y<sup>c</sup>raf lHagiiga.

--wa kuul daba, ma ṭbqaš b.žžuu<sup>c</sup>.

Rašiīd: safi a <sup>c</sup>ammi, hada lwaqt, yallah mraž<sup>c</sup>u l.lmuxayyaam, baš nḥdar  
f.ližtima<sup>c</sup> l'ushuu<sup>c</sup>i.

### Chapter 3

Text A

ta<sup>C</sup>liq <sup>C</sup>al lyumiyaat dRašiid

ma gad nzidšay nqra l-kum lyumiyaat d-Rašiid,  
walakin lazim nxbarkum qabla kulli šay', anna Rašiid,  
ragma ma <sup>C</sup>malt ana kullu ma qablatušay lwizara baš  
ytqaddam l-mubarat lminah Hit bbah kaymlak lma<sup>C</sup>mal  
faš kayxdam u msažžal ismu f-'lqa'ima dyal lmušaggiliin  
ya<sup>C</sup>ni maši ražul mHtaž. had lxbar ma <sup>C</sup>arfu Rašiid Hatta  
l-nhar lxamsa f-žwan, ya<sup>C</sup>ni usbu<sup>C</sup> qbal lmtiHan d-lminaH,  
u 'usbu<sup>C</sup>ayn qbal ššahada libtida'iya. bqa Rašiid  
m'attar, u sakit <sup>C</sup>la ma fih, ma qal Hatta l-ši waHad,  
blii lwizara rafDat Ttalab lli <sup>C</sup>malt ana min ažu. u  
baš yxbarni ana za<sup>C</sup>ma, <sup>C</sup>ammu, ktab 'f-SSafHa l'axira  
d-lyumiyat dyalu nhar xamsTaš žwan, kayqolli;  
(b-l<sup>C</sup>arabiya lfuSHa):

<sup>C</sup>ammi l<sup>C</sup>aziiz,

gomta biaktara mina lwaažib, wa katabta  
Talaban liqabuulii fi mubaaraati lminaHi-lmadrasiyah,  
fašukran laka; walaakinna lwizaarata ba<sup>C</sup>atat  
ilayya biRRafD walam yabqa lii amalun illa fii  
'imtiHaani ššahaadah, yawmul xamiis lmuqbil biHawli  
llaah.

muHibbuk.

Rašiid.

Text B.

Imursid: Rasiid, baddal Hwayzak b.zzarba wazi <sup>C</sup>andi l.lxayma d.lqiyada.

--na<sup>C</sup>am ya'ustad / ustad kayxaSSni ngsal llwani m<sup>C</sup>a Hasan.

--rana amart Nažib y<sup>C</sup>awnu lyum / gadda gadi ybda l'usbuu<sup>C</sup> lli

fih Nažib f.lkuzina lazam t<sup>C</sup>awan SHab nnuba baš t<sup>C</sup>di lyum, Kit

kunti gayb. / sma<sup>C</sup>ti?

--na<sup>C</sup>am ya ustad.

--wa yallah aži <sup>C</sup>andi f.lHin, qbal ližtima<sup>C</sup> / l<sup>C</sup>amm.

-----

Rasiid, ddoctor farHan bik, b.zzaf / u Hatta ana. lli kayxaSSak

l'aan, huwa: tkun <sup>C</sup>andak ttiqa f.rasak, u l'amal f.lmustaqbal...,

wa sma<sup>C</sup>ni mliH, bača HaSSalti <sup>C</sup>la ššahada libtidaa'iya, u gadi

tTla<sup>C</sup> l.ttanawi, mzyan / hanta katsuf Hatta ana, <sup>C</sup>ammak, xa bbak;

yak bdit Hayati gir mu<sup>C</sup>allim f.lbadiya, u min tamma wana kanTla<sup>C</sup>

f.ddaražat Hatta wallit ustad f.lžaami<sup>C</sup>a / u ddoctor b.rasu, hada

Sdiqna, yak xraž gir min qism lbakaloria, wa šuf šnu čar gir

b.lžuhud dyalu, ma kay<sup>C</sup>awnu Hatta waHlad. / nbgik a Rasiid taxud

mital utkun <sup>C</sup>andak <sup>C</sup>aziima.

--na<sup>C</sup>am ya ustad, <sup>C</sup>andi <sup>C</sup>aziima u kan<sup>C</sup>raf b.lli lmustaqbal ma

kayžiš <sup>C</sup>and l'insaan; l'insan lli kaymši <sup>C</sup>and lmustaqbal /

wana, rana xdit lqarar dyali.

--<sup>C</sup>afa waldi / wa lwaažib dyalak had l'usbu<sup>C</sup>, huwa: tktab <sup>C</sup>al

l'aamal dyalak f.lmutaqbal. / mttafqin?

--mttafqin ya ustad / hadak šši lli kunt gadi n<sup>C</sup>mal.

--Oh! wa ma<sup>C</sup>andna kaser čaba / sir Trab nnaqoS baš yžtam<sup>C</sup>u

ddrari f.ssaaha, hana xalaT <sup>C</sup>likum f. lHin. / Rasiid.

--na<sup>c</sup>am ya ustad

--šuf mmalin lkuzina waš wažždu atay.

--na<sup>c</sup>am ya ustad.

--yallah Talqo raskum.

Text B

hna ntahat yumiyaaat Sdiqi SSgir Rašiid. Šaddit lkunnaš, u bqit kanfakkar m<sup>C</sup>a rəsi; šwiya m'attar, u šwiya farHan, Hit rana qultlkum Ba<sup>C</sup>da blli Rašiid nžaH f-ššahada u blli rah daba f-lmuxayam.

bqit Hayir; Rašiid f-lmuxayam, u mabgaši bbah yTtala<sup>C</sup> Cal lyumiyaat dyalu, ašnu lma<sup>C</sup>mul?

TaHat u žbarnaha ! gad nmši nhar lHadd l-lmuxayam, u nTlab mal lmuršid dyalu ysmaH li ntHaddat m<sup>C</sup>ah ši wqiyyit.

mnayn mšit l-lmuxayam, uTlabt nšuf lmuršid l<sup>C</sup>aamm, kanžabru huwa <sup>C</sup>amm Rašiid lHqiqi, ya<sup>C</sup>ni xa bbah lli kan Hatta huwa ustad mulHaq f-žami<sup>C</sup>at lqarawiyyin. ma fadni gir qoltlu yxalli Rašiid m<sup>C</sup>a ddrari kayTabxu, aw kayla<sup>C</sup>bu aw ma <sup>C</sup>andna garad, u glast ana u <sup>C</sup>amm Rašiid (lHqiqi) kanddakru min hna lhna, Hatta qalli: Rašiid nžaH f-ššahada; u rah farHan-ma-farHan, u ma kaybgi yqolli Hatta Haža! dak lwald xalwi...! Dart ana f-<sup>C</sup>ammu u qoltlu: "kat<sup>C</sup>Tihum yktbu ttaqrir lyumi? qalli - na<sup>C</sup>am. - qoltlu: - yla sa<sup>C</sup>aftini, lyum f-llil wDa<sup>C</sup> clihum su'al, qollhum: 'šnu katbgiw tkunu f-lmustaqbal urah tamma yban lak ssirr d-Rašiid.'

<sup>C</sup>ammu bHal lli Tal<sup>C</sup>at m<sup>C</sup>ah; Dar fiya uqalli: yak ma f-balak ši Haža? qolt-lu "abadan". lHaSil xaft lsani ygdarni, u qolt-lu: fayn huwa Rašiid nšufu ba<sup>C</sup>da qbal ma nmši.

Text C. f. ssaaHa, waqt ližtima<sup>C</sup>

Imursid l<sup>C</sup>aamm: yallah, našid l<sup>C</sup>uxayyam / (dđrari kayganniwwaHađ minnhum  
kayDrab f.l<sup>C</sup>uđ). kul ra'is TTali<sup>C</sup>a Tani ttaqriir  
l'usbu<sup>C</sup>i illa Talii<sup>C</sup>at l'asad; Claš?

--ra'is "l'asad", ya ustad, hađi yumayn u huwa f.lmustašfa,  
mriD.

Imursid l<sup>C</sup>aamm: kan<sup>C</sup>raf / walakin kat<sup>C</sup>arfu b.lli mayn kaygib rra'is,  
ttani dyalu kayqom f.maHallu / škun huwa ttani d."l'asad".

--HaDir ya ustad / qbal l<sup>C</sup>ša ykun ttaqrir mužud..

Imursid l<sup>C</sup>aamm: gadi nsazžal Clik tta'xir / u Hit hađi lgalTa llunla, ma  
kayn Ciqab / walakin kun C<sup>C</sup>la bal.

--Šukran ya ustad / dima nqom b.lwaažib.

Imursid l<sup>C</sup>aamm: nnoqTa ttniya: \*f.ma yxoSS mašaaT, u nnaDaafa, u nniDaam,  
ana kanhanni TTalii<sup>C</sup>a lli fazat b.lža'iza d.lmuxayyam hađ  
l'usbu<sup>C</sup>, kanhanni lkaššafa kullhum, u kanhanni b.lxoSSoS  
ra'is TTali<sup>C</sup>a lfayza, wa hiya ... "Tali<sup>C</sup>at dđik" (kullši  
kaySaffaq, u "dđik" kay<sup>C</sup>amal: i'i .... C<sup>C</sup>u .... !, u  
kullši kayDHak) / TTali<sup>C</sup>a lfayza hađ l'usbu<sup>C</sup>, gadi  
ymšiw lkaššafa dyalha u rra'is dyalhum ytsaraw f. \*TTiyyara-  
lmuHalliqa, hna f.lmažar d.ifran, gadda nša'Allah f.ttas<sup>C</sup>ud  
u nuSS. .... / nnoqTa ttalta: l'usbu<sup>C</sup> žžay C<sup>C</sup>andna nar  
l<sup>C</sup>uxayyam; kayxaSS kul Tali<sup>C</sup>a twažžad l'al<sup>C</sup>aab, u  
rraqaSSaaT u l'anašiid lli gadi yqađdmu / gadi tkun  
C<sup>C</sup>andkum sa<sup>C</sup>tayn Morra kull nhar, min gadda, baš  
ttnarrnu / ra lbarnamaž m<sup>C</sup>allaq f.SSabbuura / kayn ši  
su'aal? / b.nnuba hazzu ydikum \*awwalan.

--kayn šī žulat f.lgaaba had l'usbu<sup>c</sup>?

--ra kullšī f.lbarnamaž l'usbuu<sup>c</sup>i.

--ustad, waqtaš nqadru nšufu ra'is "ddik f.lmusta....

--lyum f.llil gadi yxrož, ma bqa <sup>c</sup>andu walu / yallah

našid lmuxayyam marra oxra, u kul waflad ymšī l.šgalu/

lkaššaf daa'iman... !

--(lkaššafa kullhum): musta<sup>c</sup>idd.

--ntaha ližtima<sup>c</sup>.

Text C

1) taHt lxayma

lmuršid SafaT Cla wald xah yži Candu l-lxayma.  
tamm maži kayžri yallah-yallah, ana kanšufu u huwa  
ma kayšufniš Hit qalb lxayma mDlaam, u gir wSal u šafni  
u huwa ytCannaq fiya, u nsa Cammu lHqiqi, u nsa lqanun  
d-lmuxayyam; lmuršid amar ddrari yžibu žu-dlkisan datay,  
waHad lili w waHad lilu. Rašiid glas qbalti dayir yaddu  
fHažru, kayšuf fiya u ytbassam, u yCadd Cla šarbu, u  
rasu mHni. šrabna dak atay d-lmuxayyam, massus, ubarid,  
u faašil, waHad ssaCa, u lmuršid qal l-wald xah: SSlat  
Calnnbi, sir mCa ddrari tCamlu ššgol. ana ma žbart  
ma nqol, huwa lmuršid dyalu, u Cammu lHqiqi, u ma ana  
gir Cammu lmzuwwar.

2) fssaaHa

ddrari ši kayTbax, ši kaynaDDaf ssaaHa,  
ši kayžib lHTab, ila axirih, u Rašiid mCa žuž oxrin  
kayraqab lxyam waš mrattbin, u mnaDDfin, wana kant  
Haddat mCa ssi bubkar, lmuršid lCaamm; waHd ssaCa  
qolt-lu: ma ymkallakši txalli Rašiid ymši ytgadda mCaya  
hna Hdakum f'ifraan, u nžibulak qbal žžuž. qalli ssi  
bubkar, ma fiha bas. gir ysali ššgol dyalu, ylbaz Hwayžu  
uymkallak taxdu mCak; u nbgiH Cafak ykūn hna f-žžuž  
gir qsmayn.

waCatt ssi bubkar u bqit kanšuf nnašaaT dyal duk  
SSibyan Hatta Camlat ttnaš tamam.



Text D.

Hasan: Rašiid, fayn mšiti nta u hadak rražul mul Ttemobil Hamra / waw!  
hadik Ttomobil yallah kansuf zuz bHalha f.Fas kullha / b.nniya hadak  
doctor a Rašiid, b.nniya Cammak, C afak qol. li lHaqq...  
--doctor qolna. lak / u ma Cammišay ā sidi, gir kanqol. lu Cammi /  
Hasan, Cafa xoya, lyum f.llil gadi nbqa fayq šwiya kanktab waHd lbra  
muhimma / ymkalli nsallaf lfnar dyalak?  
--Clah fayn dyalak? / dyali ma bqaw fih Hžar / yallah kayDawwi Cla  
rasu...  
--wala Calik ā xoya Hasan / lfnar dyali Cand lHaris d.llil /  
žbarni šaClu taHt lbaTTaniya u kanktab, u xdah...  
--iwa bgiti yaxud Hatta dyali / la xoya...  
--Tlabt minnu l'idn, qolt-tu gadi nbqa fayq gir Hatta l.lC asra  
u nuSS, u qalli waxxa.  
--wa ma tqadi-liš lHžar f.marra / ma Candi baš nšrihum.  
--kalma d.ššaraf / nuSS saCa dgya dgya.  
--yla xdmu lak nuSS saCa, nta lmbarak..! / min baCd lCsa nCTik  
lfnar. / qol.li baCda aš gad tktab f.llil ? / f.nnhar ara ma  
tktab.  
--la! maCandiš lwaqt f.nnhar / u kayxaSSni nsali waHd ššgol f.had  
llil./ Hasan, Candak ši tambar (yaCni TabaC - baridi) d. tlatin  
frank?  
--baqi-li zuž  
--biCli waHad.  
--Safi hadak baš nšri lHžar l.lfnar dyali / aiya hadi ssitta  
llarub, zid ši Cud kbir f.lCafia / waqila had lmakla gaC ma  
gad Ttiib lyum.

--wa raha Tayba, šbgiti.

--ša(f) šHal d.lmarqa mazala f.TTanžra.

--ara nHaydu šwiya b.lmgorfa u nluHuh f.ttrab.

--yaxoya<sup>c</sup> la Tabbax !

## Text D

### f-Triq ifraan

kanat ssma Saŋiya u ʃʃamʃ ma sxuna ma barda,  
l-HaSil ʒuw munti<sup>c</sup>; gir xraʒna l-TTriq lkbira, bda  
Raʃiid kaystanTaɣni: 'waʃ TTala<sup>c</sup>ti <sup>c</sup>al lyumiyaat  
dyali..., yak ma qolti walū lbaba, yak ma qolti walū  
l-<sup>c</sup>ammi bubkar...' umnayn sala bdit Hatta ana  
kansa'lu; qoltlu ba<sup>c</sup>da: a Raʃiid, dak ʃʃi lli ktabti,  
m<sup>c</sup>tabar; kaydull <sup>c</sup>la annak ʃaabb <sup>c</sup>aaqil; walakin  
kayDharii blili katnqoS min lqima d-babak, u katwaSfu  
bHal ʃi raʒul faqir, mqaTTa<sup>c</sup> ma <sup>c</sup>anduʃi ma yt<sup>c</sup>aʃʃa...;  
babak a wlidi raʒul b-Sna<sup>c</sup>tu, u blma<sup>c</sup>mal dialu, u  
brazqu, ma xaSSu walū, u nta kaTTiyyiH-bih, Hʃuma!

hna, Raʃiid ʃaf fiya, u Hmaru <sup>c</sup>aynih, u Hna rasu  
u bqa sakit mudda, u ma faqna brasna Hatta wSalna l-ifraan.

dxalna lwaHad l-maT<sup>c</sup>am mtwaSSaT, uglasna kanaklu  
dak ʃʃi lli katab llaH, u Raʃiid Haani rasu kayakul  
gir b-zzaz <sup>c</sup>lih. waHd ssa<sup>c</sup>a Dart fih gir b-ʃʃwiya  
u qolt lu: ya waldi Raʃiid ila kunti <sup>c</sup>andak ttiqa fiya,  
u katHsabni bHal <sup>c</sup>ammak, ma txabbi <sup>c</sup>liya Hatta Haʒa,  
wana kanwa<sup>c</sup>dak ma nqol Hatta kalma la lbadak wala  
l-mamak, ila ma bgitiʃ nta. ma Hassit b-lwald Hatta  
faDDu <sup>c</sup>aynih bddmuu<sup>c</sup>, ubda kayʃhaq; Hazzartu, u bdit  
za<sup>c</sup>ma kan<sup>c</sup>ayyib <sup>c</sup>lih u kanqollu nta raʒul, rrʒal ma  
kaybkiwʃ... ʒa huwa qalli min taHt ddmu<sup>c</sup>, u huwa  
maxnuuq: yallah a <sup>c</sup>ammi nraʒ<sup>c</sup>u l-lmuxammam, u min daba  
yumayn aw talt yyam twaSlak risala mfaSSla min <sup>c</sup>andi,  
wila bgiti twarriha l-baba ma uzuwwalakʃ. raddit Raʃiid  
l-lmuyayyam, u bqit tamma m<sup>c</sup>ahum ʃwiya, u kanu ddrari  
kayganniwi u kayraqSu, u kayqaddmu al<sup>c</sup>aab, u mnayn  
qarrbat ʃʃamʃ tgrab, rkabt f-TTumubil dyali u rʒa<sup>c</sup>t  
f-Hali l-fas, ma <sup>c</sup>raftʃikifaʃdazat li TTriq, Hit kunt  
gariq f-ttaxmaam.

#### Chapter IV

Text A. f.ttilifun m<sup>c</sup>a ssi<sup>c</sup> omar.

--Allo! Allo!, ssi<sup>c</sup> omar, hađa.....

--ahlan b.ddoctor, fayn hađ lgiba / wallahila<sup>c</sup> ayb<sup>c</sup> lik / <sup>c</sup>malna lak  
ši Haža, ma f.balna šay.....

--Haša a ssi<sup>c</sup> omar / \*wa ma yxfakš.

--wallah a sidi yla mmalin Ddar wala ddrari SSgar ma kaysuwlu ši  
<sup>c</sup>la xahum Rašiid lli ma šafuhsi hađi mudda, la! kaysuwlu gir  
"laš<sup>c</sup> ammi ma bqas yži<sup>c</sup> andna..." / kunti msafar a ssi<sup>c</sup> flan?

--la, gir yla xrašt ši nhar lHađ l.maHiya.

--b.lfi<sup>c</sup> l, <sup>c</sup>mal<sup>c</sup> lak tilifun nHar lHađ, Hit ma Dhartiš, u ma žawabni  
\*Hadd. /

-----  
--iwa a ssi<sup>c</sup> omar, \*\*\*kayn ši rawaž?

--ma xaSS xir lHamdu llah.

--kif nhiya lbnita SSgira, Amal / u ddrari, la bas, iwa hada fDal  
min<sup>c</sup> and llah.

--wa ma mwalafši katsuwwal<sup>c</sup> lina min b<sup>c</sup>id bHal ši waHad za<sup>c</sup>ma  
barrani<sup>c</sup> lina / maHallkum hadak kif l<sup>c</sup>ada, u Hna rak kat<sup>c</sup>raf  
š<sup>c</sup>kayn...

--bla šakk a ssi<sup>c</sup> omar.

--iwa sidi hađi Tal<sup>c</sup>a f.lxamstaš lyum ma qaSSarna mžmu<sup>c</sup>in / lyum a  
sidi haHna kanntaDruk f.sseb<sup>c</sup>a. /

--biHawli llah

--....., iwa a ssi<sup>c</sup> omar, ma twaHHaštušay l<sup>c</sup>azri?

--wa lHaSil ya axi rak kat<sup>c</sup>raf kuH<sup>š</sup>i: l'insan ma kaybar<sup>š</sup>i Hatta <sup>š</sup>i  
wq<sup>i</sup>yyit d.rraHa fayn yhaddan balu, lbnita SSgira, Amal, kull nhar  
kanqolu gadi tmut / ma katHabb la lHlib d.yimmaha, wala lHlib  
d.lfarmaSian euh... d.SSayDala, u gir katgowwat...  
--ddiwha l.TTbib / d<sup>c</sup>rar<sup>i</sup> dima kayHta<sup>ž</sup>u <sup>š</sup>wiya d.l<sup>c</sup>ila<sup>ž</sup>...  
--u <sup>š</sup>kun <sup>c</sup>an<sup>o</sup>na...  
--ymmaha tddiha l.TTbib / yla ma staTa<sup>c</sup>tiw<sup>š</sup> d<sup>ž</sup>ibu TTbib l.DDar /  
u TTbib l.Bahluli ma kayxTakum<sup>š</sup> min DDar, u kayHabbkum b.zzaaf<sup>c</sup>ad,  
u kayHabb wli<sup>d</sup>atkum, iwa...?  
--iwa y<sup>ž</sup><sup>c</sup>al lla<sup>h</sup> xir. / d<sup>o</sup>dunya ma fiha gir tamara. / wa haHna  
kanntaDruk f.lilil, il lliqa'.

## Chapter 4

### Text A

Haddi wSalt l-DDar, tHammamt u mšit qaaSiD l-lfraš, u n<sup>c</sup>ast dak llila, ma kunt kanfiq Hatta Darbatni ššamš f-<sup>c</sup>ayni. hadak SSbaH kan ttnayn; ttlata ma kaynšay; nhar larba<sup>c</sup>, ana rža<sup>c</sup>t l-DDar <sup>c</sup>-waqt lğda, wana nžbar rrisala d-Rašiid f-SSandunq d-lbrawat; Haddi žbattha, duwwart ssarut f-bab DDar u dxalt u Hallit rrisala, u bdit kanqra, kalma min fuq u kalma min taHt. rrisala Twiila u mfaSSla bHal š i taqriir d-ššurTa, Hatta galbatni DDaHka, Hit qrit fiha ma yalii:

.....; kattahamni ya <sup>c</sup>ammi l<sup>c</sup>aziiz blili ana kanTiiyyaH b-lqiima d-baba u kanšuf fih bHal š i ražul mqaTTa<sup>c</sup>.....; f-lHaqiiqa, baba huwa lli kayTiiyyaH brasu, u ma yHmadš llaH <sup>c</sup>la SSaHHa lli <sup>c</sup>Tah, u SSan<sup>c</sup>a lli f-yiddu.....; xud mital, šEal min marra, mnayn qaybqa baha u mama qaSSaarin f-lbit lkbir, wana kanTaala<sup>c</sup> Hdahum, kansma<sup>c</sup> baba ma kaytšakka gir min hamm zzmaan, u qallt lflus, utamara bzzaaf, u ddrari kbru, u SSaayr bzzaaf, Hatta kat-bda mama mskina katbki, wana kandi rasi na<sup>c</sup>is kanšxur, u mnayn baba kaysHabu rana bnniya na<sup>c</sup>is, kayzid min yiddu. u min naHiya oxra, baba u mama ma kay<sup>c</sup>arfuš y<sup>c</sup>išu; kull <sup>c</sup>aam kaywidu, u kull <sup>c</sup>aam katzid tkbar l<sup>c</sup>a'ila; <sup>c</sup>andak lHaqq baba ma xaSSu xir walakin xaSSu šwiya dla<sup>c</sup>qal, la huwa wala mama; n<sup>c</sup>Tik mital: mnayn kaybi<sup>c</sup> baba š i sli<sup>c</sup>a, u kayžiblu llaH fiha ttisiir, ma kayšufš i l-lmustaqbal, u yzid ynattaž baš ykbar lu rrasmał, la.....! kaydir yiddu f-yidd mama u ymšiw ysafu b-l<sup>c</sup>ašr yyaam u lxamsTaš lyum, ya <sup>c</sup>and Hbihi f-loniTra, ya <sup>c</sup>and <sup>c</sup>ammti f-mrrakiš; wana u xxuti SSgar kanbqaw gir m<sup>c</sup>a lmt<sup>c</sup>allma. u mmayn kayraž<sup>c</sup>u min ssfar dyalhum, kaybda baba bHal l<sup>c</sup>ada kaytšakka min qallt lflus; lHaSil ma nzidš nqollak ktar, wila bgili twarri had rrisaala l-baba, warriha lu, u zid gollu blili rana mSammam gir nrža<sup>c</sup> mal lmuxayyam gadi nqaddam Talab l-lmadrassa SSinaa<sup>c</sup>iya aw lHarbiya aw lli kan, gir baš nmš i daxili, u uba<sup>c</sup>ad <sup>c</sup>lihum min DDar; wa'ila lliqa' u ssalaam.

Text B.

ddoctor....., kayxammam m<sup>c</sup> a rasu:

"dak šši lli ktab **li** Rašiid f.rrisaala dyalu, rana bdit kansuf minnu šī  
Haža f.lklam d. ssi <sup>c</sup>omar!

... <sup>c</sup>ammru ma tsakka Hdaya wala biyyin šī Haža min dak šši lli qal.li  
waldu.....; Rašiid <sup>c</sup>andū lHaqq. Hatta ana mmayn kunt Sgir kunt kansuf  
BBa <sup>c</sup>andū zuž d.ssirāt: f.zzanqa, m<sup>c</sup> a mas, dima kayDHak, u kayHmađ llaH,  
u kayqol. li (a wlidi sir l.DDar u raža<sup>c</sup> ddurus dyalak, u kun tilmid  
mužtahid.....) / u Hatta ana kunt mTuwwar, yla bgit šī flus aw šī  
Sabbat aw šī kaswa..., kanqolha-lu f.zzanqa mmayn kaykun m<sup>c</sup> a SHabu, u  
kansufu farHan / iih! u f.DDar, mmayn kan kayži bba, kanbda \*nHDi Trafi,  
u nHDi lsani / iih! had šši gir lbaraH, bHal lmanaam. / hiya qol.li  
daba Rašiid mskin rah f.dak lHala lli kunt fiha ana hadi waHad lxaṁstaš  
aw saṭṭaš l<sup>c</sup> am? walakin ma nxafši <sup>c</sup>lih, kay<sup>c</sup>raf maSlaḥtu...; \*innama,  
kanDann šwiya had lbra hadi lli f.žibi, Hsan ma na<sup>c</sup> Tihašay l.bbah min  
yiddi lyiddu; ymkan ytqaSSaH, aw.....mana<sup>c</sup> raf. ara n<sup>c</sup>awwad nqra dak rrisaala,  
u nšuf ašnu kayqSađ Rašiid: (kayqra rrisaala lli Safat. lu Rašiid min lmuṣayyam)  
..... ah! , kayqolli "yla bgiti twarriha l.baba, ma nzuwwal.lakš," gadi  
b.DDabT n<sup>c</sup>Ti hađ rrisaala l.ssi <sup>c</sup>omar l.yum f.llil min ba<sup>c</sup>d l<sup>c</sup>sa <sup>c</sup>andū  
f.DDar.

(ttilifun): Allo! škun hada, ssi <sup>c</sup>omar?, fik kanxammam, wallahila fik  
kanxammam....., la, Safi f.ssab<sup>c</sup> a tamam hana <sup>c</sup>andkum....., ah, waxxa,

Hatta hadi fikra, nduz <sup>c</sup>andk l.lma<sup>c</sup> mal baš nmsiw žmi<sup>c</sup>? aw ntlaqaw f.lqhiwa  
dyanna m<sup>c</sup> a ssitta u nuSS? Hatta hada naDar, rak tžbarni tamma min ssatta  
lfuq. wa il lliqa./ (kayxammam m<sup>c</sup> a rasu): mskin ssi <sup>c</sup>omar, ražul Tiyyib,,,

u baD<sup>c</sup> a maši daba ši daka' aw ši ....., gir mskin ma žbar lli ynaSHu;

lHaaSil had rrisaala, mmayn n<sup>c</sup> Tiha lu gadi tbiyyin li lHaqqa; u daba

Rašiid rah fuwwaD li nkun ana lukil dyalu m<sup>c</sup> a bbah.



## Text B

Twit rrisaala min ba<sup>C</sup>d ma qrdtha b-ttadqiiq u fhamt kull kalma b-m<sup>C</sup>antha, u dārtha f-žibi. klit lli kattab llaḥ b-zzarba, dayr f-<sup>C</sup>tiqaadi ġār nuṣāl l-lmaktab dyali, n<sup>C</sup>ayyat l-bban Rašiid una<sup>C</sup>raD rasi <sup>C</sup>lih l-la<sup>C</sup>ša u ttaq<sup>C</sup>iira. m<sup>C</sup>a ttalata duwwart ttilifuun, aaloo, aaloo, ssi <sup>C</sup>omar, hada flaan, šxbaarak, šxbaar mmaliin DDar... ssi <sup>C</sup>omar ma saq-li xbar mšit llmoxayyam <sup>C</sup>and waldu Rašiid, lmuhimm bda kay<sup>C</sup>ayyab <sup>C</sup>liya: waš za<sup>C</sup>ma yla ma kanši Rašiid f-DDar ma džiši tšufna... ila aaxirih u f-ttaali: haHna kantsannawak f-ssatta, tamam wala budda, wa labudda. lla' yhannik' lla' yhannik il lliqa'.

f-ssittā b-DDabT daqqit <sup>C</sup>la bab DDar, Halluli u dxalt; kanžbar ssi <sup>C</sup>omar u ssiyyda dyalu, u ddrari SSgar kullhum f-lbit lkbir kaytSanntu <sup>C</sup>la rradio, u gir šafuni gabbalt <sup>C</sup>lihum, nsma<sup>C</sup>: a lharrab, alharrab 'lla' ya<sup>C</sup>Tina <sup>C</sup>la wžah min nduzu; wana gir kandHak u n<sup>C</sup>tadar, u sakit <sup>C</sup>la ma fiya Hatta t<sup>C</sup>aššina u nazlu sswani dataay u l<sup>C</sup>allaqa d-ka<sup>C</sup>b gzal ulfaniid; ddrari SSgar mšaw yna<sup>C</sup>su f-bithum, ubqina gir Hna b-tlata, kantsannaw škun ġadi yžbad lHdit d-Rašiid; ma katkun illa yimmak, qalat li: iwa ya sidi flaan, malak katdwi gir blqyaaS? Hit SaHbak maši hna?. fažatha <sup>C</sup>liya, qolt lha; maža xbar min lmuxayyam, u ma mša Hadd minnkum yšuf Rašiid.' — qalat li 'la!' ža ssi <sup>C</sup>omar kammal lhadra dmratu u qalli: 'a ssi flaan, šDhar lak f-dak lwald ma kay<sup>C</sup>Tinaši <sup>C</sup>aqlu abadan, ymkan ykun xalwi'! qolt-lu: ana ba<sup>C</sup>da kayqolli <sup>C</sup>aqli dak lwald b<sup>C</sup>aqlu u kayt'ammal f-kull Haža; gir ntuma, lli waldih kayxaSSkum t<sup>C</sup>arfu kif t<sup>C</sup>išu m<sup>C</sup>ah, uma t<sup>C</sup>amluluš lhamm f-qalbu. ssi <sup>C</sup>omar šaf fmratu, u šafat fik, u 'ir fiya u qalli: " yla f-baalak ši Haža, qulhanna, Hna ma kanxabbiw walu <sup>C</sup>la ba<sup>C</sup>Dna." maddit yildi l-žibi, użbatt rrisaala lli Safāt li waldu Rašiid mal lmuxayyaam, u makkalthalu, u žma<sup>C</sup>t b-lwaqfa uqolt l-hum: lla ymassikum bixir.

Text C. ddoctor....., kaywažžad bašystaqbal ssi <sup>C</sup>omar.

--a kanza, lyum gadi nbassal <sup>C</sup>lik šwiya.

--la sidi, <sup>C</sup>la rasi, dak šši lli xaSSak a sidi ndiru..

--barak llahu fik; gir lyum gadi yt<sup>C</sup>ašša m<sup>C</sup>aya hna waHd ssiyyid Sdiqi,  
waš ma ymkallak šay traž<sup>C</sup>i hakkak m<sup>C</sup>a rrab<sup>C</sup>a u TTaybinna šī Haža  
d.lmakla?

--<sup>C</sup>la rasi a sidi, dak šši lli bgiti ykun mužud.

--rah tamma šwiya d.llHam f.ttalaaza / Taybih Tyab mgarbi, b.lxoDra  
u lmarqa.

--n Sawb. lkum Hatta šwiya d.sslaDa a sidi, b.lfalfal u maTiša?

--iyyih <sup>C</sup>afak / u had ssiyyid lli žay makat<sup>C</sup>ažbušay ššurba d.lxnaši  
aw d.lHkak / Tiyybi žahd tlata walla rab<sup>C</sup>a d.žžabbaniyaat d.lHrira  
b.l<sup>C</sup>das u lHammiS, u ttqaTa<sup>C</sup>...

--wa naDarak a kanza.

--Safi a sidi, kun hani, kull šī ykun f.lgaya, kif tHabb./ nwažžad  
lkum a sidi lmtšakal u lmwas d.lfaDDa.

--la la la, gadi naklu gir b.yiddina bHal nmas / u bqay hna <sup>C</sup>afak  
baš tqarrbi <sup>C</sup>lina, u gir nsaliw b.l<sup>C</sup>ša, siri lla yhannik.

--b.lfaraH a sidi / f.rrab<sup>C</sup>a tamam nkun hna.

--haki žibi f.yiddik šī kilo d.ttaffaH u kilo d.banana, u šufi yla  
ma bqa Ulmas f.ttalaaza, žibi m<sup>C</sup>ak zuž d.lqra<sup>C</sup>i.

--baqi tamma qar<sup>C</sup>a u nuSS.

--waxxa, žibi qar<sup>C</sup>a oxra d.Ulmas u qar<sup>C</sup>a d.coca cola kbira./ yak  
wladak <sup>C</sup>andhum lli ybqa m<sup>C</sup>ahum?

--wladī a sidi nxallihum m<sup>C</sup>a žddathum, mmey, Hatta nduz <sup>C</sup>lihūm  
mnayn nsali / gir kun hani a sidi.

7

--Hatta ana gad n<sup>c</sup> Tik xamsa d.đraham zayda<sup>c</sup> al l'užra d.lyum / u  
min nhar ttnayn žžay gad nzidak dirhem f.nhaar<sup>c</sup> al l'užra dyalak,  
u gad nTlab minnak tbda dži tlata o.lmarrat f.l'usbu<sup>c</sup>, f.<sup>c</sup>awT  
zuž/ ymkallak tbda dži: ttnayn, u larba<sup>c</sup> u žžam<sup>c</sup>a?  
--rabi yxallik a sidi; yih nži ma<sup>c</sup> andi ma nqol.  
--wa siri daba baš dži f.rrab<sup>c</sup>a.

# Text C

daz usbu<sup>C</sup> kamil, la xbar la 'atar min ssi<sup>C</sup> Omar; u maši Swab n<sup>C</sup>ayyaT-lu ana lluwwal aw nmši<sup>C</sup> Candu, Hatta yt'ammal f-rrisaala d-waldu, u yž<sup>C</sup>al llaḥ xiir. aranna daba Rašiīd baqilu yuwayn uyrža<sup>C</sup> min lmuxayyaam; waš bbah qbal dak šši lli f-rrisaala dyalu, u gadi yxallih ymši lilmadrasa lHarbiya dāxili. bdiṭ kanxammam: Rašiīd baqi yallah Candu tlaTTaš l<sup>C</sup>am yla qabluḥ f-lilmadrasa lHarbiya d-Mknas, ma ysamHulušay min ba<sup>C</sup>d ydxol l-lilmadrasa l<sup>C</sup>ulya d-DDar lBiDa aw ši maḥad<sup>C</sup> aali f-uruppa aw Amirica baš ytxarraž DabiT kbir, Hit ma txarrašš min ttanaawi...; idan, gadi ybqa da'iman DabiT Sgīr, aw mulaazim. u qolt m<sup>C</sup>a rasi: wallāḥ ma nxalli bbah yDayy<sup>C</sup>u; lazam yHaSSal<sup>C</sup> al lbakaluria dyalu udak ssa<sup>C</sup>a ymši ytxarraž f-aš mma bga; u zatt qolt m<sup>C</sup>a rasi" lazam nšuf ssi<sup>C</sup> Omar qbal ma yži waldu Rašiīd mal lmuxayyaam, wila ma žaši<sup>C</sup> andi ana nmši<sup>C</sup> andhum l-DDar bHal l<sup>C</sup>aada unSaffiw had lHsaab...; n<sup>C</sup>ayyaT lu yži<sup>C</sup> andi l-DDar..., aw nmši<sup>C</sup> ana Candu l-lma<sup>C</sup>mal aw...aw..., Hatta fikra ma <sup>C</sup>ažbatni; f-ttaali qolt m<sup>C</sup>a rasi: baqi<sup>C</sup> andi gadda f-yiddi.

llagadda kanat žžam<sup>C</sup>a; ssi<sup>C</sup> Omar ma kayxdamš, u xafu ymši l-ši MuDa<sup>C</sup> m<sup>C</sup>a Darhum u ma nšufuš. min ba<sup>C</sup>d Slaaṭ lžumu<sup>C</sup>a, hakkak m<sup>C</sup>a lwaHda u nuSS <sup>C</sup>malt-lu tilifun l-DDar u qoltlu: lazam nšufak min ba<sup>C</sup>d lxamsa, <sup>C</sup>andi f-DDar, maši<sup>C</sup> andkum. bda kayDHak uqallli: hadak šši lli kunt gadi n<sup>C</sup>mal b-DDabT.

Ana sakin f-bartma buttdi, yallah<sup>C</sup> andi waHad lxaddaama kadži nhar žžam<sup>C</sup>a f-SSbaH u nhar ttnayn f-l<sup>C</sup>šiya tnaDDaf-li lmaHal u tSabbān lHwaayix u lizuur. mnayn<sup>C</sup> ayyatt l-ssi<sup>C</sup> Omar, kanat lxaddama salat šgalha u katnaDDaf Trafha baš tmši<sup>C</sup> f-Halha; žit ana qoltlha: a kanza, <sup>C</sup>afak raž<sup>C</sup>i m<sup>C</sup>a rrab<sup>C</sup>a u nuSS, u Tayybinha šwiya d-llHam u ššurba, u siri<sup>C</sup> ad llaḥ yhannik. m<sup>C</sup>a lxamsa u nuSS kan kulīši Taayih u mužud, lxaddama mšat f-Halha min ba<sup>C</sup>d ma xallaStha; hakkak u ssarsaar Drab, u Hallit lbab kanžbar sssi<sup>C</sup> Omar.

Text D. ssi <sup>C</sup>omar u waldu Rašiid <sup>C</sup>and ddoctor.....

--lbaraH a Rašiid, babak wana kunna kansu fu hadak lbarnamaž  
lli kay<sup>C</sup>ažbak f.ttilivisiun..

Rašiid: ah! "qabl limtiHaan"? / ba<sup>C</sup>D l'as'ila lli kaywažžhuha fih,  
muhimma b.zzaaf, walakin Ttalaba ba<sup>C</sup>D lmarrat ma kaybiyynuš  
ši \*Ttilaa<sup>C</sup> kbir <sup>C</sup>al \* lmuDu<sup>C</sup>.

ssi <sup>C</sup>omar: a walđi, waqtaš tkun Hatta nta katžawab <sup>C</sup>la duk l'as'ila, wana  
u mamak, u xxutak kansufuk f.DDar? (Rašiid kayšuf f.ddoctor,  
qbal ma yžawab bbah).

--Rašiid, kat<sup>C</sup>raf b.lli Hatta Haža ma bqat mxabbya daba./ babak  
Ttala<sup>C</sup> <sup>C</sup>la kullši, u Hna daba hna b.tlata baš nSaffiw had  
lmas'ala f.marra waHda./ noD <sup>C</sup>annaq babak u busu, u dak šši  
lli mazal f.qalbak qolu-lu, u. (Rašiid kayt<sup>C</sup>annaq f.bbah).  
--ssi <sup>C</sup>omar, qol l.Rašiid dak šši <sup>C</sup>laš ddakarna hna lbaraH  
f.llil.

ssi <sup>C</sup>omar: ana ya walđi Rašiid, nbqik tkun xiir min qranak kullhum. /  
daba lli fat mat, u dak šši lli kunti kattsakka minnu, dfannah  
taHt l'arD; min daba lfoq ya walđi, nta mul DDar, lli xaSSak  
baš tkammal ddirasa dyalak, mužud, u lhamm <sup>C</sup>ammru ma ydxol l.DDar  
lli nta fiha.

Rašiid: lhamm a baba, <sup>C</sup>ammru ma kaydxol lši Dar duHdu, u <sup>C</sup>ammru ma  
kaydxol l.lqalb lli ma kayqabluš./ a baba, lazam t<sup>C</sup>mal  
šwiya d.nniDaam f.lHayaat dyalak....

ssi <sup>C</sup>omar: <sup>C</sup>andak lHaq a walđi, ana b.rasi kunt kan<sup>C</sup>mal ši masa'iil,  
kanndam <sup>C</sup>lih f.lHiin, walakin ma kuntš kanžbar lli ynabbahni,  
daba <sup>C</sup>andi walđi Rašiid lli kay<sup>C</sup>raf lmaSlaHa dyalu, u d.l<sup>C</sup>a'ila  
dyalu/ (l.dduktur) wa \*\* štti <sup>C</sup>laš dima kanqol.lak xaSSak ddzuwwaž  
u t<sup>C</sup>mal wlidata/ lulidat dima kaynabbhu walđihum... (dductor  
kayDHak).

Rašiid: la, a baba, <sup>c</sup>ammi ma yHtaž lli: ynabbhu, huwa kaynabbah nnas,  
Hit šš<sup>c</sup>i ar dyalu: huwa: "lli ma žal ma <sup>c</sup>raf b. Haqq rržal".

## Text D

Klina lli kattab llaħ bzzarba; ttilivisiun xaddaam u Hna ga<sup>c</sup> ma kanšufu fih; kull waħad kaytsana Saħbu ytkallam., waħad ssa<sup>c</sup>a u huwa yži waħad lbarnaamaž taqaafi Cunwaanu: qabl limtiHaan, kaywažžhu fih as'ila l-TTalaħa lli gadi ytgaddmu l-lbakaluria. Ana gir raaxi wdni u sakit u Saħbi raaxi Cliya; ma fadni gir ntkallam ana lluwwal, wa'lla gadi yduz lliil kullu bla fayda.

Dart f-ssi Comar u qoltlu: waqtaš ykun wlidna Rašiid kayžawb Hatta huwa Cla l'as'ila d-lbakaloria. ssi Comar, mskiin tqol kan na<sup>c</sup>is; qfaz f-maHallu u qalli: kunt saabiH f-lxayaal; u zad qalli ana musta<sup>c</sup>idd n<sup>c</sup>Ti ddam u lHam baš ykammal Rašiid ddiraasa dyalu unfdi fih lžuhl dyali. Cazz Cliya Sdiqi, u Haqiqa kan Candi Cziiz. Dart, fih u qolt-lu: yla kan hakka, ana gadi ntkallaf b-Rašiid u nnaSHu ma ydir walu min dak šši lli ktab f-rrissaala dyalu: walakin Rašiid rah CTak dars f-lHayaat Cammrak ma tnsah; nta mul dda, nta mul ddwa; Rašiid kaybgi y<sup>c</sup>iš f-rraHa, u nta, lwaažib Clik ma džibš lham l-DDar, xuSuSan ma Candak Claš; lkifaya HaSla lHamdu llaħ; Hatta hadik ssiyyda ymman ddrari maši ma<sup>c</sup>quul tbqa t<sup>c</sup>ammar-lha qalbha b-lham lxaawi..." ssi Comar dziyyar u qalli: lmuhimm šnu huwa ddwa baš Rašiid ytraža<sup>c</sup> Cla lfikra dyalu".

qolt-lu: amrun sahlun; mnayn yži, gadda nša'allah, ntCaššaw mžmu<sup>c</sup>in Candkum f-DDar, u nžiw nqaSSru hna Candi ana wiyyak u Rašiid, u nSaffiw lmasa'il f-žuw Caa'ilii.... kat<sup>c</sup>raf blli Rašiid ma yqdarš yzid Cliya ttania."

tCannaq fiya Saħbi ssi Comar, bHal l'ixwaan, u galbuh ddmu<sup>c</sup>, u mša<sup>c</sup> and wlidatu f-lHiin. llagadda f-nafs lwaqt, hakkak m<sup>c</sup>a lHdaš dlliil kan kullši f-lgaaya. šhar min ba<sup>c</sup>d, f'awwal ktubar dxal Rašiid l-ttanaawi, u kan kull <sup>c</sup>am kaytgaddam, u bbah walla bHal Sdiq, u walla kaydxol l-DDar farHaan u našt.

u nraž'u mnayn bdina: l'aan Rašiid HaSSal Cal lbakaluria dyalu btafawwoq u rah daba kaysta<sup>c</sup>add baš ydxol l-qism lbigoži baš ytxarraž ustaad d-lžografia.

nihaayat qissat Rašiid

by W. A. Alami

Feb-March 1967 ILTC

HEW I.U. Bloomington

I. A. as'ila <sup>c</sup>al lmuqaddima

1. <sup>c</sup>ibaaraat (expressions and idioms)

--kaysta<sup>c</sup>add baš ydxol....:

ya<sup>c</sup>ni muḥud, kaytsanna ġir ttHall lmadrasa min ba<sup>c</sup>d l<sup>c</sup>oTla d. SSif.

--<sup>c</sup>andu minHa mil lwizaara:

ya<sup>c</sup>ni wiẓaarat tta<sup>c</sup>liim (the ministry of education)

ġadi txllaS ṣamii<sup>c</sup> nnafeḡaḡat (all the expenses)

baš ytxarraḡ (he graduates) Rašid ustaad mil lqism lbidagoḡi.

--ġadi n<sup>c</sup>Tikum naDra <sup>c</sup>la....:

ya<sup>c</sup>ni ġadi ntkallan ġir saṭḥiyyan (superficially), maši b.

ttadġiiq (not in details), <sup>c</sup>al lHayaat d.Rašiid.

2. as'ila lilfahm: (questions for [testing] comprehension)

--ṣHal <sup>c</sup>and Rašid f.<sup>c</sup>amru?

--<sup>c</sup>laš HaSSal had l<sup>c</sup>am? ...

--layn ġadi ydxol l<sup>c</sup>am ṣṣay

--šnu ġadi ydras, u šnu bga ykun?

--waš kayban l.kum b.lli bban Rašid mattaḡaḡ m<sup>c</sup>a waldu "<sup>c</sup>la Tol  
lxaTT" (in all respects)?

--fina mdina f.lMagrib kayn lqism lbidagoḡi?

--waš kat<sup>c</sup>arfu si Haḡa <sup>c</sup>la had lmdina.

3. tamriin kitaabi (composition exercise)

katbu f.xamsiin klma, ga<sup>c</sup> lli kat<sup>c</sup>arfu <sup>c</sup>la mdint RrbaaT.

I. B. as'ila <sup>c</sup>al ddars ttaani

1. <sup>c</sup>ibaaraat.

--ma kaydir lxayT f.libra Hatta kay....:

ya<sup>c</sup>ni dima kaystašar (he consults) m<sup>c</sup>aya, <sup>c</sup>ad yla ttaḡaḡa,

kaydir dak ṣṣi lli f.rasu.



--nhar ssbu<sup>c</sup>:

usbu<sup>c</sup> min ba<sup>c</sup>d katxlaq "ttarbya" (the baby) kaydabHu (they slaughter) Hawli kaytsamma lHawli d.ssmiya, ya<sup>c</sup>ni Hatta min ba<sup>c</sup>d usbu<sup>c</sup> <sup>c</sup>ad ttarbya katwalli <sup>c</sup>andha "smiyya xaSSa" (proper name) u hadak <sup>c</sup>laš dak nnhar kaygolulu f.lMagribi "nhar SSbu<sup>c</sup>, aw" nhar SSmiya", kif kif.

--walla <sup>c</sup>azri:

ya<sup>c</sup>ni mabqaši wald Sgir. had l<sup>c</sup>ibaara kaysta<sup>c</sup>mluha (they use it) f.lMagrib, u kayzidu <sup>c</sup>liha"...tbarkallah", baš lwaldin d. hadak lwald (aw lbint) "ma yxafuš mil l<sup>c</sup>ayn" (they won't fear the evil eye).

mulaaHada (comment, foot-note...):

yla bga ši waHad ysuwwal ši nas šHal <sup>c</sup>andhum d. lulad, aw šHal f. <sup>c</sup>mar wladhum, lazim "mil l<sup>c</sup>ada" (it is the costum) ygol dima: šHal <sup>c</sup>andkum d. lulidat tbarkallah, aw: sHal <sup>c</sup>and wlidkum (aw bniytkum) tbarkallah.

2. as'ila lil fahn:

fayn Tlaqa bban Rašid Sdiq?  
kifaš <sup>c</sup>raD lu? laš <sup>c</sup>raD lu?  
waš hakka kat<sup>c</sup>arDu l.SHabkum f. Amirika?

3. tamriin kitaabi

katbu "inša'" (composition) f. xamsiin klma, katfassru lši waHad ma kay<sup>c</sup>rafš l<sup>c</sup>ada f. Amirika, kifaš kat<sup>c</sup>arDu l. SHabkum baš yt<sup>c</sup>aššaw <sup>c</sup>andkum f. DDar.

t<sup>c</sup>awnu b. (help yourself with) had "lmufradaat": (vocabulary) min qbal, ktab, SafaT, žžwab, ssmiya, rržal, l<sup>c</sup>yalat; ttilifun... .

I. C. as'ila <sup>c</sup>al ddars ttaalit

1. <sup>c</sup>ibaaraat:

--kunt yla ma šuftuši, kanšufu...:

ya<sup>c</sup>ni "lqliil" (the least) lli kanšufu, huwa marra f. l'usbu<sup>c</sup>;

"u b. kalimat oxra" (in other words), kunt kanšufu dima, <sup>c</sup>layn kull nhar.

--ana gir <sup>c</sup>aTih bali:

ya<sup>c</sup>ni huwa kayhдар u ana gir kantSannat, u ma kangol Hatta Haža.

--IHaasil ma<sup>c</sup>linaši:

ya<sup>c</sup>ni "ma kayn laš nzidu lklam" (it doesn't matter, useless to speak any further)

2. as'ila lilfahm:

--šnu hiya l<sup>c</sup>ibaaraat lli katbiyyin f. had ddars b. lli Rašid

mttaafaq m<sup>c</sup>a "SaaHib lqiSSa" (the narrator)?

--šHal kan f. <sup>c</sup>mar Rašid f. had ddars?

--šHal kan f. <sup>c</sup>amru f. lmuqaddima (ch. I. t. A)

--šHal dazat min sana ma bin lmuqaddima, u had ddars ttaalit?

žawbu b. žumal "muxtaliḡa" (different) min xamsa aw sab<sup>c</sup>d

d. lklmat; "matalan" (for example) :

ma bin lmuqaddima u ddars ttaalit, dazat...; aw: dazat...;

aw:...dazat... .

3. tamriin kitaabi:

wašfu (describe) Rašid, u l<sup>c</sup>a'ila dyalu; ymkallkum tt<sup>c</sup>awnu,

b. mufradaat wa <sup>c</sup>ibaaraat min ddurus A, B...

I. D. as'ila <sup>c</sup>al ddars rrabi<sup>c</sup>

1. <sup>c</sup>ibaaraat:

--qabla kulli šay':

haḡi <sup>c</sup>ibaara kaysta<sup>c</sup>mluha f. lMaḡrib, u hiya <sup>c</sup>arabiva klassikiya;

u m<sup>c</sup>antha sahla, ya<sup>c</sup>ni (first of all).

--lwaag<sup>c</sup>i:

Hatta hadi <sup>c</sup>ibaara klassikiya; u m<sup>c</sup>antha (as a matter of fact)

--<sup>c</sup>andi fik ttiga lkamla:

ya<sup>c</sup>ni ma kanxabbi <sup>c</sup>lik Hatta Haža

--ma nzuwwallakš:

ya<sup>c</sup>ni <sup>c</sup>mal lli bgiti, u ana mttafaq m<sup>c</sup>ak.

--yž<sup>c</sup>al llah xir:

ya<sup>c</sup>ni mnayn kaykun š<sup>c</sup>i waHad "Hayr" (undecided), ma kaymkallu ydir Hatta Haža, u kaygol m<sup>c</sup>a rasu: daba ma nqdar ndir walu, u min ba<sup>c</sup>d ymkan nžbar š<sup>c</sup>i fikra mzyana; u Hit liğarba "nas diyynin" (religious people) dima mnayn ma kay<sup>c</sup>arfu š<sup>c</sup>nu ydiru "f. lmustaqbal" (in the future) kaygolu: llah huwa lli gadi ywarrini š<sup>c</sup>nu ndir min ba<sup>c</sup>d had ssa<sup>c</sup>a. u hakkak kaygolu (...yž<sup>c</sup>al llah xir.)

--mudakkira yawniya:

ya<sup>c</sup>ni kunnaš Sğir kaykun f. žžib, u katktab fih ga<sup>c</sup> hadak šš<sup>i</sup> lli gadi t<sup>c</sup>mal kull nhar. u kadalik kaymkan ykun kunnaš kbir f. DDar katktab fih "ga<sup>c</sup> lli žra" (all that which happened) kull nhar. bHal Rašid f. had ddars, lli kayktab f. llil ga<sup>c</sup> lli žra f. nnhar.

--kaydHak min wadnih:

ya<sup>c</sup>ni farHan b. zzaf.

## 2. tamriin kitaabi:

laxxSu (sum up) had ddars f. sab<sup>c</sup>a, aw tmanya d. lžumal. ymkan lkum tt<sup>c</sup>awnn b. had l'as'ila: 1) fayn kan Rašid f. lluwwal d. had ddars? 2) škun lli mša <sup>c</sup>andu? (<sup>c</sup>laš ??) 3) šnu daru 4) šnu gal Rašid l. SaHib lqiSSa? 5) šnu <sup>c</sup>mal SaHib lqiSSa min ba<sup>c</sup>d? 6) šnu dar SaHib lqiSSa llagadda? 7) šnu žbar? 8) šmin nhar kan?

9) šnu dar Rašid nhar zzam<sup>c</sup>a? 10) ki<sup>r</sup> kan? 11) <sup>c</sup>laš?... .

I. E. as'ila <sup>c</sup>al ddars lxaamis

1. <sup>c</sup>ibaaraat:

--ma kaywafquš lhawa d. lbHar:

ya<sup>c</sup>ni kaymraD mnayn kaykun f. šī mdina žat "<sup>c</sup>al ššaaTi'"

(on the coast)

--Hna Za<sup>c</sup>ma kanfahmu ba<sup>c</sup>Diyatna:

ya<sup>c</sup>ni bla klam, gir b. l<sup>c</sup>ayn kan<sup>c</sup>arfu šnu kayxammam laxor.

--zatt mmorah šwiya:

ya<sup>c</sup>ni mnayn mša, bqit ana si swiya <sup>c</sup>ad mšit

--ma fadni gir....:

ya<sup>c</sup>ni hadak šši lli qdart ndir.

--ma faqt b. rasi Hatta....:

ya<sup>c</sup>ni ma kunt kanxammam, walla kanfakkar, wala kansma<sup>c</sup> wala kan<sup>c</sup>qal Hatta Haža, bHal š' waHad mnayn kaykun na<sup>c</sup>as, u kayfiq "maxlu<sup>c</sup>" (disrupted or disturbed)

--min gir Hsas:

had l<sup>c</sup>ibaara, tamaaman b.Hal loxra lli qbal minnha.

ya<sup>c</sup>ni kaymkallak tgol:

ma faqt b. rasi Hatta wSalt, aw wSalt min gir Hsas.

mulaaHada: raddu balkum;

"ma faqt brasi".., kadži hiya lluwla, "qbal lfi<sup>c</sup>l" (before the verb), wa'amma "...min gir Hsas", kadži min ba<sup>c</sup>d lfi<sup>c</sup>l.

--marra kalma, u marra Hikma:

ya<sup>c</sup>ni kanhadru "bla mufid" (without purpose), kangolu "lli žab llah" (whatever comes to our mouth)

2. as'ila lil-fahm:

--<sup>c</sup>laš Rašid mša l. žžbal, u ma mšaš l. ššaaTi'?

--<sup>✓</sup>laš Rašid bga yšuf SaaHib lqiSSa min ba<sup>c</sup>d yži mil lmuxayyaam,

waš kat<sup>c</sup>arfu š<sup>✓</sup>i Haža bgaw ytkallmu <sup>c</sup>liha ġir b. zuž?

--layn msa SaaHib lqiSSa, u snu <sup>c</sup>amlu min ba<sup>c</sup>d, huwa u SaHbu

(bban Rašid?)

--smin waqt kan hadak?

3. tamriin kitaabi:

a) waSfu SaaHib lqiSSa milli faq f. SSbaH, Hatta l. waqt lgda.

b) laxxSu had ddars "f. ba<sup>c</sup>d lžumal" (in a few sentences)

## II. A. as'ila <sup>c</sup>al ddars ssaadis

### 1. <sup>c</sup>ibaaraat:

--ssiiyyda katmarHab b...:

ya<sup>c</sup>ni mulat DDar, yimman Rašid farHana lli žit l.<sup>c</sup>andhum l.DDar, u  
katqol.li: mraHba bik

--ana gir kangamgam...:

ya<sup>c</sup>ni kanqol šī klam ma ymkan yfahmu Hatta waHad; bHcl mmayn kaykun  
šī waHad "xawfan" (scared) walla "Hašman" (embarrassed)

--yšamm rriHa d... f...:

ya<sup>c</sup>ni mmayn kaykun šī waHad gayb, u katšuf šī waHad axor lli  
kay<sup>c</sup>arfu, kattfakkar hadak lli gayb; u f.had ddars, Hit Rašid  
gayb . f.lmuxyyam, SaaHib lqiSSa ža yšuf waldin Rašid baš ytfakkar  
waldhum lli kayHabbu b.zzaf.

--ya hu ya xuh ...:

ya<sup>c</sup>ni ma kayn farq, kif kif u f.had ddars, ssiyyda yimman Rašid  
katbgi tqol: lli kayHabb waldna, kayHabbna Hatta Hna;

--ara u kan: (Better than nothing)

--mmayn n žlu sswani:

min ba<sup>c</sup>d lēda u min ba<sup>c</sup>d l.<sup>c</sup>ša, f. lMagrib, nnas keysarbu atay; u  
lwaqt dyal atay f. lMagrib, muhimm b.zzaf, Hit nnas ma kaykunuš  
kayhadru b.zzaf f.waqt lmakla, walakin f.waqt atay kaynakallhum  
ydaHku, u "yfarrqu lla" (they chat)

--bda lsani kaydur f.fammi:

ya<sup>c</sup>ni bgit ntkallam, walakin Hsamt

--ngol ma <sup>c</sup>andi walla nktam ssirr:

(shall I say what I know or keep it secret).?!

--wallah ma ngadru wala nfši sirru:

(by Allah, I shan't betray him or disclose his secret)

--SSamt Hikma: (silence is wisdom).

--kanqra min taht ddmu<sup>c</sup>:

ya<sup>c</sup>ni kanqra, wana bHal lli kanbki u ma qdarts<sup>š</sup> nHSar ddmu<sup>c</sup>. (I was reading with tears in the eyes)

2. as'ila lilfahm, u lmuHaadata (conversation)

--fayn huwa Rašid lyum?

--hadi lmarra lluwla lli tkalimat yimman Rašid f. had lqiSSa, šnu qalat? waš kayban lkum b.lli yimman Rašid m'addba (polite)? <sup>c</sup>laš

--<sup>c</sup>laš SaaHib lqiSSa bga ytkallam, u ma qdarš?

--šnu dar SaaHib lqiSSa mmayn rža<sup>c</sup> l-DDar dyalu? waš kan farHan? <sup>c</sup>laš.

3. tamriin kitaabi

katbu 'insa' min sattin kalma, katwaSfu fih SaaHib lqiSSa mmayn rža<sup>c</sup> l. Daru

II. B. as'ila <sup>c</sup>al ddars ssaabi<sup>c</sup>

1. Cibaaraat:

--yla ma xdamš ma yakulš:

(he lives from hand to mouth).

--<sup>c</sup>a'ila mutawaSSiTa: (middle class family)

--ma kat<sup>c</sup>tamad gir <sup>c</sup>al llah ...:

(she only trusts in God, (and in her husband.))

--rrža f. llah: (in God we trust)

--llah yžazih bixir u y<sup>c</sup>awnu <sup>c</sup>la hamm zzmaan:

(God reward him and help him bear the heavy burden of life)

2. Cibaaraat "madrasiya" (school vocabulary)

--diftar = kunnas (exercise book; notebook)

--lHisaab u lhandasa: arithmetic and geometry (engineering)

--TTabii<sup>c</sup>iyaat: natural science

--nnaliw u lluga: (grammar and syntax)

--ttaarix: history

--lzu<sup>˘</sup>graafiya: geography

--rrasm: drawing

Note the Arabic patterns of the following:

--5 + 5 = 10: xamsa zid ˘liha (add to it) xamsa, l˘zami<sup>c</sup>, ˘asra.

--10 - 5 = 5: ˘asra TraH minha (drop from it) xamsa, lbaa˘qi (it remains) 5.

--5 x 5 = 25: xamsa drabha f. (strike it by) xamsa, xamsa-u-˘asrin.

--25 : 5 = 5: xamsa-u-˘asrin qsamha<sup>c</sup>la (divide it by) xamsa, (˘zat)

Xamsa

### 3. as˘ila lilfahm:

--˘las Rasid kaydir "lHsab" (reckoning) dyal lflus lli dfa<sup>c</sup> ˘lih bbah.

--˘shal ˘bar f. "l˘zami<sup>c</sup> nnihaa˘i" (sum-total)

--˘shal ˘at 15.95 DHS, b. ddolaar mirikaan?

--˘shal d. d˘atar ˘ra Rasid.

--˘shal taman kull d˘tar.

--˘shal ˘at 0.60 DHS b. ddolaar mirikan?

### 4. tamriin kitaabi:

a) diru "qaa˘ima" (a-list) dyal ga<sup>c</sup> lli xaSSkum lyum, qbal ma tmsiw

l. SSoq ba˘ ˘sriw dak ˘si. diru ttaman d. kull Ha˘a, u l˘zami<sup>c</sup>  
d. lflus. lli la˘im ddaf<sup>c</sup>u.

b) katbu "risaala" (a letter; a note) l. bbakum katqololu fiha ˘shal  
xaSSkum d. lflus, u ˘nu gadi ˘sriw bihum, b. ttadqiiq.

## II. C. as˘ila ˘al ddars ttaamin

### 1. ˘ibaaraat:

--kan<sup>c</sup>mal ˘uhdi: (I try my best.)

--rabbi ma kayxallini˘i: (God does help me.)



mulaaHada: kat<sup>C</sup>arfu b.lli lliġarba diyyin b. zzaf, u ddi dya<sup>l</sup>hum huwa

l'Islam, lli kayqol: "mal žuhdak, u LLah y<sup>C</sup>awnak. Hatta Rašid, waxxa baqi Sgir kay<sup>C</sup>raf ddi dya<sup>l</sup>, u kaya<sup>C</sup>mal žuhdu, u LLah ma kayxallihs, ya<sup>C</sup>ni kay<sup>C</sup>awnu LLah Hit huwa kay<sup>C</sup>awn rasu.

--waldak Rašid f. ktafak a mama:

ya<sup>C</sup>ni y<sup>C</sup>awnak u ya<sup>C</sup>mal kullsi baš tkun mamah farHana, u "ktafha <sup>C</sup>alyin" (her shoulders high, i.e. she'll be proud)

--hana <sup>C</sup>andak a baba:

ya<sup>C</sup>ni ymkallak t<sup>C</sup>tamad <sup>C</sup>liya, rana n<sup>C</sup>awnak <sup>C</sup>la hamm z<sup>g</sup>maan.

--lli ttka<sup>l</sup> <sup>C</sup>al LLah na yxib:

(he who trusts in God, shan't be disappointed)

--ya HafiiD ya sattaar: (God forbid)

--lHamdu LLah: (Praise be to God.)

## 2. tamriin lil muHaadata:

--dakru (mention) "žamii<sup>C</sup> lHaalaat" (all situations) lli kayqolu fiha lliġarba (u lmsalmin kuffhum): lHamdullah.

--wagtas kayqolu lMgarba: 1) bismillah 2) tbarkallah 3) lli ktaab 4) 'nsa' LLah 5) yž<sup>C</sup>al LLah xir 6) ya rabbi 7) LLah yxlaf 8) wallah 9) <sup>C</sup>al LLah 10) f-yidd LLah 11) lHamdullah <sup>C</sup>al sslama.

3. 'insa': TTbib ža yšuf bban Rašid. katbu katwaŠfu: TTbib, u lmrID, u Rašid. ymkallikum twaŠfu Hatta yimman Rašid fhadik ssa<sup>C</sup>a lli kan TTbib f. DDar, walakin matnsaws b.lli hiya mra taqliidiya (traditional Moroccan women)

## II. D. as'ila <sup>C</sup>al ddars ttaasi<sup>C</sup>

### 1. <sup>C</sup>ibaaraat

--<sup>C</sup>uflat ra's ssana, walla: ... ras ssana.

ya<sup>C</sup>ni l<sup>C</sup>ufla lli kaysaddu fiha lmadaris, "b.munasabat" (on the occasion of.) "mawlid lmasiH" (Xmas day), u lluwal d. ssana žždida.

mulaahada: waxxa lMagrib maši blad "masiHiya", (Christian) lmadaris

kullha katsadd min 22 aw 23 diSember Hatta l.2 .žanviy. wa'imma  
"l'idaara" (the administration) katsadd gir nhar lluwwal f.žanviy,  
lli kaytsamma f.lMagrib: "ra's ssana l'idaariya. u hakka kanfahmu  
b.lli lMagrib candu ra's ssana l'idaariya (lluwwal d.žanviy), u ras  
ssana ddiniya (aw lhižriya) lli huwa lluwwal d-ššhar l'islaami,  
MuHarram.

--u b had lmunaasaba kaymkallkum ttallmu ššuhur lhižriya, lli hiya:

1) MuHarram 2) Safar 3) Rabii<sup>c</sup> lluwwal 4) Rabii<sup>c</sup> ttaani

5) žumaad l'awwal 6) žumaad ttaani 7) Ražab 8) ša<sup>c</sup>baan

9) RamaDaan 10) šuwwal 11) dul qi<sup>c</sup>da 12) dul Hižža. u had

ššuhur kattsamma: "ššuhur lqamariya" (the lunar months).

wa'imma ššuhur lmasiHiya, kattsamma: "ššuhur ššamsiya", (solar  
or sun months)

--kay<sup>c</sup>aDD f. lHam lHay:

ya<sup>c</sup>ni kay<sup>c</sup>mal ktar min žuhdu.

--t<sup>c</sup>ya tfham:

ya<sup>c</sup>ni kaybgi ya<sup>c</sup>mal ši Haža, walakin ma<sup>c</sup>anduu qowwa (the might) baš  
ya<sup>c</sup>mal ga<sup>c</sup> lli kaybgi (used only in the 2nd person singular in the  
meaning: "one can never be too wise.")

--na yHaqq <sup>c</sup>liya Syaam: (I'm too little to fast yet)

kat<sup>c</sup>arfu b-illi lmsalmin kaySomu f. ššhar dramDaan kullu, min "lfžar"

Hatta "l.lmargib" (dawn ... sunset) walakin ma kaybdaw ySomo Hatta  
kaykun <sup>c</sup>andhum: 16, aw 17 l.<sup>c</sup>am.

--kbar lu lHmal:

ya<sup>c</sup>ni candu "mas'uliya" (responsibility) kbira, Hit l<sup>c</sup>a'ila fiha  
ddrari b-zzaaf.

--kuil zaayid b-razu:

had l<sup>c</sup>ibaara Hatta hiya diiniya <sup>c</sup>and lmsalmin; ya<sup>c</sup>ni: kull<sup>š</sup>i min  
<sup>c</sup>and llah, ddrari b-zzaf min <sup>c</sup>and llah, u lflus b-zzaf kadaalik, u  
ma kayn <sup>c</sup>laš ybqaw nnas kayxammu f-hamm zzmaan.

2. as'ila lilmuHaadata: (žawbu b-žumal min 5 aw 6 d-lklmat)

--fayn gadi yduwwaz Rašid l<sup>c</sup>uTla?

--<sup>c</sup>and min? šmin šhar (qamari) hada?

--aš kaydiru lmsalmin f.had ššhar?

--<sup>c</sup>laš Rašid ma kaySoms?

3. katbu risaala l-š<sup>i</sup> waHad f-Amirika katwašfu-lu fiha ššhar d-RamDaan  
(60 aw 70 klma <sup>c</sup>al l'aqall.)

II. E. as'ila <sup>c</sup>al ddars l<sup>c</sup>aasir

1. <sup>c</sup>ibaaraat:

--... ma kayxTanaš:

ya<sup>c</sup>ni kayž<sup>i</sup> <sup>c</sup>andna dima, sa<sup>c</sup>a-sa<sup>c</sup>a.

--... ma kayrža<sup>c</sup>s llor:

ya<sup>c</sup>ni kay<sup>c</sup>mal žuhdu, u kaydir "lwažib dyalu" (his duty)

--l'ašdiqa' karaama min llah: (to have friends is a favor from heaven)

--wlidat lHlal kaysabhu l-waldihum: (like father like son)

--lilat<sup>u</sup> lqadr, aw (laylatu lqadr): (lit. the night of destiny)

kadž<sup>i</sup> lilt 27 f- RamaDaan. u hiya "mökura" (mentioned) "f- lqor'aan"  
(in the Koran)

--lli ma <sup>c</sup>andu diin, ma <sup>c</sup>andu Hayaat: (no belief, no life)

2. as'ila lilmuHaadata:

--Rašid qal f-lluwwal d-had ddars:

"b-lmunaasaba ...."; fina munaasaba?

--asnu sammaw xat Rašid lli <sup>c</sup>ad xlaqat?

--<sup>c</sup>laš qal Rašid: "wlidat lHlal kaysabhu lwaldihum?

--waš katqolu f-Amirika: "like father like son", f-munaasaba bHal  
 hadi? iwa f- šmin nunaasaba katqoluha f-Amirika?  
 --waš <sup>c</sup>andkum f-Amirika ši yum, aw ši munaasaba katšbah šriya lilatu  
 lqadr aw RamDaan? aš katsammiwha? fina šhar kadži? fina nhar?  
 fina faSl?  
 --waqtaš kayži l<sup>c</sup>id SSgir (aw <sup>c</sup>id lfiTr)?  
 --hadak ššhar aš kaytsamma (b-ššhur lqamariya)?

3. had ddars fih munaasaba diiniya, u munaasaba <sup>c</sup>a'iliya, aw "žtimaa<sup>c</sup>iya"  
 (social). katbu risaala katwaSfu fiha lmunaasabaat b-zuž. (70 aw 80  
 klma <sup>c</sup>al l'aqall.)

II. F. as'ila <sup>c</sup>al ddars Hdaš (aw lHdaš)

1. <sup>c</sup>ibaaraat:

--<sup>c</sup>al l'aqall: (at least)  
 --balxoSSoS: (especially)  
 --daba ma bqa mzaaH:  
 ya<sup>c</sup>ni daba xaSSni nxdam ktar min qbal (no more kidding now)  
 --yla Tuwwalt: (to the most)  
 --mšgol b...  
 ya<sup>c</sup>ni kayxammam b.zzař  
 --razul baD<sup>c</sup>a:  
 ya<sup>c</sup>ni ma kay<sup>c</sup>raf ma ydir, maši "mTuwwar" (clever)  
 --ližtihađ u mažaH: (striving and for success)

2. <sup>c</sup>ibaaraat madrasiya

--lmadrasa lfilaHiya:  
 ya<sup>c</sup>ni lli kaydarsu fiha "lfilaHa" (agriculture)  
 --lmadrasa SSina<sup>c</sup>iya:  
 ya<sup>c</sup>ni lli kayt<sup>c</sup>allmu fiha "SSan<sup>c</sup>a" [professions (hand)] kayt<sup>c</sup>allmu  
 f-had lmadrasa: lmikanik, aw "nnižaara" (woodwork, carpentry ...)

--lmaḍrasa lḥarbiya: (military school)

--lmubaara d. lminaḥ (aw mubaarat lminaḥ):

ya<sup>c</sup>ni šī mtiḥan yla naḏḥu fih Tṭalaba, kat<sup>c</sup>Tihum lwizaara "minḥa"

(scholarship) baš ydarsu dak šši lli bgaw.

3. muraaza<sup>c</sup> a aama<sup>c</sup> (general review)

III. A. as'ila Cal ddars tnaš (aw ttnaš)

1. Cibaaraat:

--msažžal ismu f. lqaa'ima dyał lmušaggiliin

ya<sup>c</sup>ni l'iddaara kat<sup>c</sup>arfu b.lli <sup>c</sup>andu lma<sup>c</sup>mal dyał, u

kayxadmu m<sup>c</sup>ah nnas b.nnhar aw b.žžam<sup>c</sup>a.

--min ažlu:

had <sup>c</sup>ibaara klasikiya, kaysta<sup>c</sup>mluha b.žžaf f.lmagrib,

ya<sup>c</sup>ni: <sup>c</sup>la yiddu aw: l<sup>c</sup>andu

matalan tgol: žit min ažlak, aw: žit <sup>c</sup>la yiddak,

aw: žit l<sup>c</sup>andak, kif. kif.

--b.l<sup>c</sup>arabiya lfuSHa:

ya<sup>c</sup>ni b.l<sup>c</sup>arabiya lklasikiya.

2. raddu balkum, rrisaala lli ktab Rašid l.SaaHib lqiSSa, b.l<sup>c</sup>arabia lfuSHa; wila kuntu katfahmu l<sup>c</sup>arabiya lMagribia, gadi džabruha sahla, u tfahmuha bla Su<sup>c</sup>uba.

matalan:

--gomta biaktara mina lwaažib: <sup>c</sup>malti ktar min lwaažib.

--katabta Talabaa liqabuulii : ktabti Talab baš yqabluni..

--fi mubaaraati lminaHi lmedrasiyah: f.lmubaara dial lminah.... .

--šukran laka : barakallahu fik; aw: šukran.

--walaakinna.....biRRafD : walakin lwizaara ma abtatsi Ttalab.

--walam yabqa lli amalun...ššahaada : u ma bqa li amal gir..... .

--yawmul xamiis.....biHawli llaH : nhar lxmiis 'nša' llaH...

--muHibbuk : lli kayHabbak.

3. as'ila lilfahm, u lmuHaadata:

--<sup>c</sup>laš lwizaara ma qablatš Ttalaab lli SafaT SaaHib lqiSSa min ažl Rašid?

--<sup>c</sup>laš Rašid ma qal walū Hatta lši waHad.

--<sup>c</sup>laš Rašid ktab rrisaala b.l<sup>c</sup>arabiya lfuSHa?

4. ba<sup>c</sup>D lmulaaHaDaat ližtimaa<sup>c</sup>iya:

--yla bgiti tktab risaala, aw Talaab l.ši waHad f.lMagrib ma  
kay<sup>c</sup>raf la fransawiya wala nagliziya, ymkallak tktab lu b.l<sup>c</sup>arbiya  
lMagribiya.

--yla kan Sdiq aw <sup>c</sup>andak fih ttiqa lkamla, f.ttaali d.rrisaala  
klab: muHibbuk, u ktab smiytak min ba<sup>c</sup>d

--wila kan ši waHad katHtarmu, aw ma kat<sup>c</sup>arfuš b.žžaf, ktab  
f.ttaali d.rrisaala: "m<sup>c</sup>a lHtiraam, u ssalaam", u ma tnsaš  
smiytak f.ttaali.

--amma f.lluwwal d.rrisaala, ktab: "ila ssiyyid"..., aw:  
"ila ssiyyida"..., aw: ila l'aanisa...; u matnsaš ttaarix.  
wila kunti gadi tktab l.ši Sadiq: ktab f.lluwwal: "ila l'ax  
(<sup>c</sup>ali.....)

5. tamriin kitaabi:

a. ktab risaala lxak, katwSaf fiha <sup>c</sup>a'ila magribiya taqliidiya

b. ktab risaala l.SaaHib had lqiSSa, katqollu fiha šnu

<sup>c</sup>ažbak u šnu ma<sup>c</sup>ažbakš f.Rašid lli huwa "lbaTal" (the hero)

d.had lqiSSa.

III. B. as'ila <sup>c</sup>al ddars tlaTTas

1. <sup>c</sup>ibaaraat:

--ašnu lma<sup>c</sup>mul:

ya<sup>c</sup>ni: šnu ymkalli n<sup>c</sup>mal, waš nqdar n<sup>c</sup>mal ši Haža walla la.

(what can I do?)

--TaHat u žbarnaha:

ya<sup>c</sup>ni kunt kanxammam, u žbart fikra mžyana.

u had l<sup>c</sup>ibaara hiya žžwab dyal: "ašnu lma<sup>c</sup>mul".

--ustad mulHaq:

ya<sup>C</sup>ni maši ustad kbir <sup>C</sup>andu dduktura, walakin kayqarri imma  
f."ttanawi" (secondary) wa imma f.lžaami<sup>C</sup>a (assistant professor)

--farHan-ma-farHan:

ya<sup>C</sup>ni: marra kayban farHan, u marra la.

--yla sa<sup>C</sup>aftini:

ya<sup>C</sup>ni yla bgiti ddir had šši lli kanqollak, raha fikra mzyana.

--xaft lsani ygdarni:

ya<sup>C</sup>ni xaft nqol ši Haža ma bgitš nqolha.

--bHal lli Tal<sup>C</sup>at m<sup>C</sup>ah:

ya<sup>C</sup>ni: kanDann b.lli fham ši Haža.

## 2. lilmuHaadata:

--škun huwa <sup>C</sup>amm Rašid lHqiqi ? aš kan kaydir min qbal?

--waš Rašid <sup>C</sup>andu ttiqa lkamla f.<sup>C</sup>ammu lHqiqi? <sup>C</sup>laš?

--šnu huma l<sup>C</sup>ibaaraat, aw lžamal lli katbiyyin f.had ddars,

b.lli SaaHib lqiSSa, u <sup>C</sup>amm Rašid lHqicizma <sup>C</sup>andhumš

ttiqa lkamla "f.ba<sup>C</sup>Dhum" (in each other)

--<sup>C</sup>laš SaaHib lqiSSa qal l.lmuršid l<sup>C</sup>aamm, lažam yxalli

Rašid m<sup>C</sup>a ddrari f.lluwwal?

## 3. 'inša': ši nhar f.SSif, mšiti l.ši muxayyam f.žžbal, u šufti ddrari

"našTin" (in activity) ktab 100 klma katwSaf "nnašaT dyalhum"

(their activities)

## III. C. as'ila <sup>C</sup>al ddars rba<sup>C</sup>Taš

### 1. <sup>C</sup>ibaaraat:

--SSlat <sup>C</sup>al nnbi:

ya<sup>C</sup>ni: Safi, baraka. hadi <sup>C</sup>ibaara diniya

--ila axirih:



hadi <sup>c</sup>ibaara klasikya, m<sup>c</sup>antha: (etc) u ymkan nkatbuha "min daba"

l-fuq (from now on): ilxh

2. lilmuHaadata:

--<sup>c</sup>laš lmuršid l<sup>c</sup>aamm Tlab gir žuž d.lkisan datay?

--šHal kanu d.nnas f.lxayma? smiyyit lmuršid l<sup>c</sup>aamm?

--fina ša<sup>c</sup>a kayxaSS Rašid yrza<sup>c</sup> l.lmuxayyam? fayn gadi

ytgadda? <sup>c</sup>las SaaHib lqiSSa bga yaxud Rašid m<sup>c</sup>ah b<sup>c</sup>id

mil lmuxayyam?

---waSfu Rašid galis f.lxayma m<sup>c</sup>a ssi bubkar, u SaaHib lqiSSa:

a) sta<sup>c</sup>mlu lklam.

b) sta<sup>c</sup>mlu lHarakat. (the gestures, the mime)/

--fayn žat ifran? šHal b<sup>c</sup>ida min fas? min Mknas?

1. b.lkilumiter?

2. b.lmile?

MulaaHaDa: kilumiter (km) =  $\frac{5}{8}$  mile

Mile (Mi) =  $\frac{8}{5}$  km.

--šHal žat 6l km (b.lMi.?)

--šHal f.lkm. min. miter?

--šHal f.lMi. min miter

--ma bin Fas u RrbaaT: 299 km. šHal žat b.lMi.??

3. tamriis "šifaahi" (oral)

a) laxxSu had ddars f.ba<sup>c</sup>D lžumal

b) tkallmu <sup>c</sup>al lmuxayyamat SSifiya f.Amirika, u biyyinu l.farq,

"yla kan" (if any) ma binha u bin lmuxayyamat f.lMagrib.

III. D. as'ila <sup>c</sup>al ddars xamsTaš:

1. <sup>c</sup>ibaaraat:

žuw munti<sup>c</sup>:

--hadi <sup>c</sup>ibaara klasikiya kaysta<sup>c</sup>mluha b.zzaf f.lMagrib, mnay  
kaykun lHal ma barid ma Sxun, u ššams maši Harra b.zzaf, u  
ma kayn riiH...ilxh.

--kaydull <sup>c</sup>la annak...: <sup>c</sup>ibaara klasikiya musta<sup>c</sup>mala b.zzaf  
ya<sup>c</sup>ni kaywarri b.lli nta.....

--katnqoS min lqima d.....:

ya<sup>c</sup>ni ma kat<sup>c</sup>rafši tamaaman lqima d...; ymkan tqolu kadalik:  
"katšuf f..... b.l<sup>c</sup>ayn nnaqSa, kif. kif

--ražul faqiir:

ya<sup>c</sup>ni miskiin, yla ma xdamš ma yakulš; hadi kadalik <sup>c</sup>ibaara  
min l<sup>c</sup>arabiya lfuSHa.

--gariq f.ttaxmaam:

ya<sup>c</sup>ni ~~kax~~xammam b.zzaf b.Hal yla kan gariq f.lbHar.

## 2. lilmuHaadata.

--ašnu hiya "TTariqa" (the technique, procedure) lli sta<sup>c</sup>malha  
SaaHib lqiSSa baš yšuf šnu f.ras Rašid?

--kifaš kan "radd f.fi<sup>c</sup>l" (the reaction) d.Rašid?

--Rašid daba kayxammam baš ygoł l.SaaHib lqiSSa ga<sup>c</sup> dak šši  
lli f.rasu:

a) šnu hiya TTariqa lli gadi ysta<sup>c</sup>mal?

b) šnu hiya lfikra lli <sup>c</sup>andu daba, u ma kanatši <sup>c</sup>andu  
min qbal?

c) šnu kayDhar l.kum f."<sup>c</sup>laqliya" (the character)  
d.Rašid?

d) was kayna ši fikra ždiđa katbiyyin b.lli Rašid Haqiqa  
<sup>c</sup>andu ttiqa lkamla f.SaaHib lqiSSa.

3. 'inša':

hada daba ddars lxamsTaš, u ntuma kaddarsu Hayyat Rašid;

waš ymkallkum t<sup>c</sup>allqo <sup>c</sup>la had lwald, šī "ta<sup>c</sup>liig šaxSi"?

(personal comment)

t<sup>c</sup>awnu b.had "l<sup>c</sup>anaaSir" (rudiments):

<sup>c</sup>a'iltu, dirastu, "Sadaqtu" (his relations) m<sup>c</sup>a SaaHib lqiSSa,

<sup>c</sup>alaqtu m<sup>c</sup>a waldih, <sup>c</sup>alaqtu m<sup>c</sup>a <sup>c</sup>ammu lHqiqi, ssi Bubkar.....

ilxh.

#### IV. A.

##### 1. Cibaaraat

--ma kunt kanfiq Hatta..... f.<sup>C</sup>ayni:

ya<sup>C</sup>ni n<sup>C</sup>ast mzyan, u ma faqt Hatta Tla<sup>C</sup> nnhar

--ttlata ma kaynšay:

ya<sup>C</sup>ni nhar ttlata, ma dart walu

--kanqra kalma min fuq u kalma min taHt

ya<sup>C</sup>ni kanqra b.zzarba bas na<sup>C</sup>raf šnu f.rrisala kullha, f.lHin

--SSan<sup>C</sup>a lli f.yiddu:

ya<sup>C</sup>ni lxadma lli kay<sup>C</sup>raf

ymkan tqol, matalan:

dak rražul mskin ma <sup>C</sup>andu "cilm" (science, knowledge)

f.rasu, ma <sup>C</sup>andu San<sup>C</sup>a f.yiddu;

ya<sup>C</sup>ni ma kay<sup>C</sup>raf ydir Hatta Haza

--kaybqaw qaSSaarin f.....:

ya<sup>C</sup>ni qbal ma yna<sup>C</sup>su, kaybqaw galsin kayhadru, aw kayšarbu

atay, aw kaysan<sup>C</sup>u rradyu...ilxh.

--kayzid min yiddu

ya<sup>C</sup>ni kayzid ytsakka min hamm zman; ymkan tqol matalan:

had lwald maši mzyan, ana kanqollu yskut, u huwa kayzid

min yiddu; ya<sup>C</sup>ni ana kanqollu yskut, u huwa kayzid yhdar

ktar, u ktar.

--u min naHiya oxra

hadi Cibaara klasikiya, m<sup>C</sup>antha: (on the other hand).

u ymkan tsta<sup>C</sup>mal kadalik:

"u min žiha oxra", kif. kif.

--ma kay<sup>c</sup>arfuš y<sup>c</sup>išu:

ya<sup>c</sup>ni lHayat dyalhum maši mnaDDma;

--ma xaSSu xir:

ya<sup>c</sup>ni <sup>c</sup>andu kullši, kif nnas kullhum.

--kayžiblu llah (fiha) ttisiir:

ya<sup>c</sup>ni kayrbaH mnayn kaybi<sup>c</sup>.....

ymkan tqol matalan:

"lyum žab llah ttisir ktar min lbariH"

ya<sup>c</sup>ni rbaHt lflus ktar min lbariH

--kaydir yiddu f.yidd....:

ya<sup>c</sup>ni, kaymši huwa u.....

ymkan tqol matalan:

"nhar lHadd, kandir yiddi f.yidd mrati, u kanmšiw l.ssinima"

ya<sup>c</sup>ni, kanmšiw ġir Hna b.zuž

## 2. mustalaHaat (usages)

Haddi wSalt: kif wSalt, mnayn wSalt...

duwwart ssarut f...: Hallit bab DDar b.ssarut

galbatni DDaHka: bdit kanDHak bla ma nxanmam...

ražul mqaTTa<sup>c</sup>: mskiin b.zzaaf, ma <sup>c</sup>andu walu

## 3. lilmuHaadata:

--kifaš wSaf SaaHib lqiSSa rrisaala lli SafaT lu Rašid <sup>c</sup>las?

--šnu huwa lfarq ma bin had rrisaala, u luxra lli ktab Rašid

f.SSafHa l'axira d.lyumiyya dyalu? (šuf III. A)

a. f.l'uslub (in the style)

b. f.lma<sup>c</sup>na

c. f.lmaqSuud (in the purpose)

d. f.lluga (in the language, the tone)

--"qarnu"(compare) rrisalat b.zuž, u qoluikifaš kan Rašid

kayfakkar f.rrisaala lluwla, u kifaš kan kayfakkar f.rrisaala  
ttaniya, u <sup>c</sup>laš.

#### IV. B.

##### 1. musta<sup>c</sup>malaat: mustalaḥat (usages)

--dayr f.<sup>c</sup>tiqadi  
--duwwart ttilifun  
--ma saq...xbar  
--waš za<sup>c</sup>ma yla ma...ma...  
--ma katkun illa.....  
--faža...ha<sup>c</sup>liya.  
--dar f...u...  
--nadd...yidd...l.žib.....  
--žma<sup>c</sup>...b.lwaqfa.

daq...cla bad DDar.

note the usage of the present instead of the past, in:...

kanžbar ssi <sup>c</sup>omar, i.e. žbart ssi <sup>c</sup>omar...; this usage is

current when the narrator is supporting more than one action

which took place in the past, successively. The conditional

can also be used in this case without changing the meaning;

see further:

"gir šafuni.....nsma<sup>c</sup>"

##### 2. lilmuHaadata

šnu huwa dūr lli kayl<sup>c</sup>ab Saḥib lqiSSa f.had ddars?

a.) "b.nnisba-l (regarding) bban Rašid?

b.) b.nnisba-l Rašid "b.nafsu" (himself)?

--šnu huwa "šsu<sup>c</sup>ur" (the feeling) d.yyimman Rašid, b.nnisba-  
l.Saaḥib lqiSSa?

--šmin dūr la<sup>c</sup>bat yimman Rašid f.had ddars?

--šnu huwa šsu<sup>c</sup>ur d.bban Rašid b.nnisba-l.waldu?

--<sup>c</sup>las SaaHib lqiSSa msa<sup>ˇ</sup> f.Halu dgya, u ma bqas<sup>ˇ</sup> Hatta yqra  
bban Rašid rrisaala d.waldu?

3. "lilmunaqaša" (for discussion)

--"b.<sup>ˇ</sup>smin mu<sup>ˇ</sup>zib" (according to what principal), Hasab l<sup>c</sup>aada  
f.lMagrib, SaaHib lqiSSa "kaydxol f.<sup>ˇ</sup>ssu'uun" (interfers in  
the affairs of...) d.Rašid u l<sup>c</sup>a'ila dyalu?

--"naqšu" (discuss) had lmas'ala, u "qarnuha" (compare it with)  
a<sup>c</sup>a l<sup>c</sup> ada f.lwilaayat lmuttaħiaa l'Amariikiya, u <sup>c</sup>Tiwi ba<sup>c</sup>D  
l'antila min l<sup>c</sup>aada f.Amirika

--'insa'

katbu risaala l.Hbabkum f.Amiraka, katbiynu fiha lfarq  
lli ban l.kum ma bin lmužta ma<sup>c</sup> lMagribi, u lmužtama<sup>c</sup>  
l'Amiriki (ymkan l.kum taxdu ma<sup>c</sup>lumat min žamii<sup>c</sup> ddurus  
lfayta.)

#### IV. C.

##### 1. ᶜibaaraat:

--la xbar la atar.

--mašī Swab

--aranna daba

--nSaffiw lHsaab

--ᶜandi gadda f.yiḏdi

--ssarsaar Drab

##### 2. lilmuHaadata:

--ᶜlas SaaHib lqiSSa bga yšuf ssi ᶜomar qbal ma yži waldu

Rašiīd min lmuḡayyam?

--šmu huwa lfarq ma bin lmadrasa lHarbiya d.ḡaknas, u

lmadrasa lHarbiya d.DDar lbiDa?

--ᶜallmu had lmufradaat lHarbiya, u staᶜmluha f.ᶜzumal:

ᶜzundi (aw: ᶜaSkri)

mulaaḡim (aw: liuṬna)

qabṬaan

comandar

bakbaaši (aw: coloniil)

ᶜziniraal

fariiq

lᶜzayš (aw: lqowwa lmuḡallaḡa)

lmušaāt

lfursaān

lbaḡriya (lquwwa...)

lquwwa lᶜzuwwiya

lmaḡfaᶜiya



l<sup>u</sup>usaddas (aw: l<sup>f</sup>ardi)

lbunduqiya (aw: l<sup>u</sup>kuHla)

rraššaaša

l<sup>u</sup>adfa<sup>c</sup>

ssaaruux (pl: ssawaarix)

lqunbula (pl: lqannabil)

--f.l<sup>u</sup>magrib, šnu huwa nhar rraaHa l'<sup>u</sup>usbuu<sup>c</sup>i ddiini?

u šnu huwa nhar rraaHa l'<sup>u</sup>idaari?

--s<sup>u</sup>miyit lxaddama d.SaaHib lqiSSa?

šHal min marra kadži l'<sup>u</sup>usbuu<sup>c</sup>?

šmin nhar kadži? fina waqt

aš kaddir m<sup>u</sup>ayn kadži

aš darat b.l<sup>u</sup>munaasaba d.zziyaara d.ssi<sup>c</sup>omar

l.Dar SaaHib lqiSSa?

--c<sup>u</sup>laš ssi c<sup>u</sup>omar Hatta huwa faDDal yži c<sup>u</sup>and SaaHib lqiSSa

l.Daru, "f.<sup>c</sup>awī mma" (instead of) ystad<sup>c</sup>ih l<sup>c</sup>andu, bHal

l<sup>c</sup>aada? (naqšu had lfikra Hasab l<sup>c</sup>aada ttaqliidiya f.l<sup>u</sup>magrib)

### 3. munaqaša:

naqšu had "ttaSriiHaat" (statements)

--bban Rašiid ražul dki, u kayHabb waldu.

--SaaHib lqiSSa ražul muxliS, u kayHabb Rašiid bHal waldu.

### 4. 'inša'

katbu, katwaSfu šnu kaddiir lxaddama dyalkum, milli kadži,

Hatta katsali, u t<sup>u</sup>mši f.Halha

#### IV. D.

##### 1. ᶜibaaraat

--ana ǵir raari wḏni  
--SaḤbi raaxi ᶜliya  
--qfaz f.maḤallu  
--saabiḤ f.lxayaal  
--mustaᶜidd nᶜTi ḏḏamm u lḤam  
--nta mul ḏḏa, nta mul ḏḏwa  
--lkifaya ḤaḤla  
--amrun sahlun (ᶜibaara klasikiya)  
--nSaffiw lmasa'il f.ṣuwṣ ᶜaa'ili  
--ma yqdarṣ yzid ᶜliya ttania  
--kulṣi f.lgaaya

##### 2. lilmuḤadata

--Ṣnu nuwa lli saḥḥal lmuḤadata ma bin SaaḤib lqiṢṢa u  
DDif dyalu?  
--waṣ kayn f.tṭilivizyun ᶜandkum f.'Amirika ṣi barnamaṣ biḤal  
"qabla limtiḤaan, aw kayṣbah lu ṣwiyya? l.ṣkatsammiwah?  
fina "silsila" (channel) katṣufuh?  
--Ṣnu hiya lᶜibaaraat lli staᶜmalha ssi ᶜomar f.ḥad ḏḏars,  
u lli katbiyyin b.lli ḥad rraṣul kayᶜtaraf b.lḡalaṬ dyalu?  
--waṣ SaaḤib lqiṢṢa staᶜmal klam lṬif, aw klam qaSaḤ mᶜa  
ssi ᶜomar?:  
a. dakru lᶜibaarat lli katban lkum lṬifa  
b. dakru lᶜibaaraat lli katban lkum qaṢḤa

3. naqṣu had l fikrat b.zuḏ:

1. had lqiSSa d.Hayaat Raṣid ma ymkan tkun gir f.lMagribi?
2. had lqiSSa ymkan tkun f.kull blad, u Hatta f.lwilaayat lMuttahida l'Amariikiya.

4. a) laxxSu had lqiSSa d.Hayaat Raṣid f.'inṣa' maṣi Twil walakin kaybiyyin "l'afkar rra'iisiya" (the main ideas) kullha
- b) waṢfu bban Raṣid f.lluwwal u f.ttaali d.lqiSSa
- c) Raṣid gadi yktab risaala l.SaaHib lqiSSa, kayṣukru fiha
- ᶜla dak ṣṣi lli ᶜmal min aḏlu, u min aḏl ᶜa'iltu

Pre-drill Translation

Text I. A.

--I've heard that Rachid was successful in the baccalaureate this year.

--Yes, indeed, his success made him and his father very happy.

--What is he going to do now?

--I was told he is going to register in the school of education and  
become a teacher.

--That's not bad. How old is he now?

--He is exactly eighteen.

--A resourceful boy, and intelligent too.

--[There's] no doubt [of that].

--I've know him since he was born; it seems to me a very short time ago.

Text I. B.

--Only a short time ago his father and I were bachelors together, we used to travel with each other..., M. Omar is a good man. He hasn't changed a bit since we were small children.

--He comes from a good family. no doubt.

--His wife, too; she is a lady, and not all that old.

--Whose daughter is she?

--You know her father, IHaj Mohammad al Bard<sup>c</sup>i.

--Of course, before she was married, she went to school at Eshaab.

--She only studied for a short time and can hardly write.

--Just the same, well, women didn't use to get [a very] high education

then. See you later, I must go now to meet M. Omar at the cafe.

--See you later.

Text I. C.

--Hello M. Omar...Oh! hello doctor, welcome back, when did you return from the U.S.A.?

--God deep you; well, it is almost seven months now.

--We missed you, honestly. As usual, M. Omar? And you doctor, what do you want to drink?

--Mint tea, without sugar.

--Here you are, sir.

-----

--This man has been working here such a long time.

--Even before my son Rachid was born.

--He was already working here. When we were both bachelors.

--... We are expecting you for dinner. Doctor, you should be there ('it is necessary') before nine.

Text I. D.

--Uncle, I have to talk with you before you leave.

--Let's do it now.

--No, before you go, I'll see you in my room.

--All right.

--... Here, uncle read this and keep it between us. Dad and mom  
shouldn't know anything about it. All right?

--All right... (to himself) I wonder what is in this envelope.

--Good-bye now, uncle.

--See you, son. (to himself) What an envelope, a very heavy one!

What is the secret... I don't feel like opening it now; I'd  
rather go to sleep.

-----  
Congratulations, (my son) Rachid. You see, he who studies hard  
does succeed. I suppose your parents are very happy.....

--No doubt... Uncle, do you have any comment on my message?

--Well, I did open the envelope to see what was inside, but...

--That is fine. I must go now, my father needs me.

Text I. E.

--What are you going to do this summer?

--I'm going to take only one week vacation and I'll spend it in Ifrane. As for the three remaining weeks, I'll save them until next year when I'm going to Europe.

--That's a good idea. However, I would suggest that we spend a week together in Sale, or Mahdiya or else in al Jadida.

--I'm afraid that's not possible. Honestly the coast doesn't suit me. I feel uncomfortable and idle there. I don't eat well or sleep well. The only place for me is the mountains.

--I agree; then let's spend a week together in Ifrane where we can visit the school camps nearby at Ban Smin and Ras el Ma. Many children I know are camping there, both boys and girls.

--My friend's son, Rachid, is there, too, at Ban Smin. He has already spent almost three weeks there. I saw him last Sunday, I mean Sunday before last.

--I'm all for it ('agreed'), doctor, let's the two of us go see him again. We'll meet here again as usual, to agree on a schedule for our trip.

--Excuse me now ('I must excuse myself'). I am invited to my friend's tomorrow.

--I'll call you later.



Text II. A.

He: R's father

She: R's mother

Visitor: Doctor

She: Welcome (to this man)! I haven't seen you for a long time!

He: Well, ma'am, as you know, Rachid isn't here. Is there anyone else here who could be the reason for your call (force to come to see us)?

Visitor: Yes, indeed ('on the contrary'). You mean more to me than Rachid.

She: Honestly, doctor, we and our children consider you as one of us. As for Rachid, that's a different matter. I think he loves you as much as his own father if not a bit more.

He: As the children love, so the parents love. We can't live without the doctor...

(after dinner)

Visitor: I must go now. I need some rest; I feel tired.

He: Yes sir, you work so hard in your profession. God be with ('help') you. But don't stay away long without seeing us. We hate to disturb you with telephone calls again and again, so don't stay away from us.

Children: Come (here) every day!

Visitor: (laughing) God willing, M. Omar, take care!

-----

Text II. A. (cont)

He: A great man!

She: It is education, as we say. Rachid is learning from Dr. ...

I am happy that my son knows such good people.

He: I am happy that my wife sees that everything bad is in her own husband. [not in other men]!

She: God is just.

Text II 3.

Mina: Maid

She: Something is bothering Dr. ... He's always thinking.

He: That is the kind of people who do not belong in our world.

She: That is true but, no! I think Rachid has told him something that he did not want to tell us. Do you remember one time when he asked him not to leave before he talked to him?

He: Woman, you always have strange ideas. All Rachid did the other day was talk with his uncle about his studies, as usual.

She: What do I know? What about that envelope he had when he came out of Rachid's room? What was in it?

He: That's what I said, madam. It is a matter of books. Your son is bothering Dr. ... because he knows he can ask him to do anything for him.

She: Aren't we his parents? If there is anything the matter with our son, we must know it.

He: There is nothing the matter with him. You are the one who is making up things to worry about. Rachid has his room and board; he can go to school; what else he want? (he goes to bed and she stays in the living room with the children, watching TV).

she: Put some water to boil, and let's make some tea, Mina. And you, children keep quiet. If you make any noise I'll send you to bed right now.

Children: Yes, mother, we'll be quiet so we can ('to') watch TV.

Text II. B. (cont)

Little girl: Let me alone or I'll tell mother.

Little boy: Ssh! mother can hear us.

Mother: Here we go.....

Children: Oh! mother, no no.....

Text II. C.

--Mother, do you know what was in the envelope which Rachid gave to  
uncle the other day?

--It was a book or something ('what do I know?'). Why do you ask?

--Because Rachid didn't give it to dad. Maybe he's afraid of him.

--Why should he be afraid? Is your dad a monster who eats people?

--I don't know, mother, but sometimes Rachid deeps crying at night  
and he wouldn't tell us why.

--Yes! and he writes in a big note book. He keeps it locked in  
the drawer, the key of which is in his pocket.

--Don't tell your father. If you do, I'll kill you.

--I won't mother, I'm afraid of him.

--Go to bed now, it's ten. (to the maid) put them in bed, Mina, and  
turn the light off. You may come back and watch TV with me.

-----  
--You know madam, M. Rachid stays up very late, writing, and from time  
to time he goes to the yard and keeps crying in the dark.

--Why haven't you ever told me?

--Madam, M. Rachid ordered me not to tell you and he warned me that he  
might leave this house forever if I did tell you.

--I know that my son understands everything and keeps it for himself.  
Let's go to sleep, Mina.

--Good night, madam.

--Mina, serve breakfast before M. Omar leaves in the morning. I am  
going to stay in bed late. I don't want the children to disturb  
me. When they have eaten breakfast, send them out to play. I  
won't get up before ten or eleven.

Text II. D.

She: Guess what, M. Omar; my neighbor told me that she and her husband went to see their son at the camp on Friday. You know their son's in the camp too. He is in Azran, not at Ban Smim with Rachid.

He: That's fine. Why did they go? Their son is not going to stay there forever. He'll be back soon. Some people don't seem to have anything serious to do.

She: Her husband doesn't work on Friday, so they went to visit their son. It's a nice drive.

He: Maybe you want us to drive to the camp, too?

She: Please, Rachid will be happy and proud of us. Is there anything to ('can') stop ('bother') us? The children will stay with Mina just as usual.

Children: We want to go with you. Please, mother!

He: We're not going anywhere. Have we gone out the door?

She: Oh! their father hasn't agreed yet! I wonder what there is ('is good') for you to see at the camp. When you grow older, in a year or two, we shall let you go there, just like your older brother.

Children: We just want to see what a camp looks like.

She: Heavens! you want to be with us everywhere.

He: (to the children) Nobody is going. Your brother is there with his comrades. My own brother Boubker is supervising the whole camp. Why should we go, then?

Text II. D. (cont)

She: Well, now you have saved some money, li. Omar. Why don't you take five or ten days off so we can go visit with.....in Kenitra, just the two of us.

He: You said it (now). We haven't visited with them in about a month.

Text II. E..

--Rachid, Rachid, the supervisor wants to see you. You have a visitor.

--It may be my father. Is he alone?

--He was driving. His car is parked at a distance from the director's tent. There might be somebody with him. I don't know.

--It could be my mother and younger brothers, but I don't think so.

--Go and see. You never know.

--Is it a black car?

--No, red. Bright and big.

--That's my uncle, I mean Dr. . . .

--Dr. ....? Your uncle? I thought your uncle was M. Boubker, the supervisor. Isn't that so?

--That's none of your business. I know the visitor now. Would you watch the cooking, Hasan, and make sure it doesn't burn.

--Don't worry, get going, if the visitor is Dr. ... You'll tell me.

You mean he is a M.D.?

--That's none of your business, Hasan.

--Well....! my uncle, Dr. ....; there is your (real) uncle under the tent, he is only a teacher by the name of M. Boubker. (Boy) if you are a bluffer, Rachid!

--You're right. If you would only mind your own business.

--It was a joke, Rachid. Do you mind?

--Hasan, you talk too much!

--Get going, your uncle and Dr. ...., Dr. ... and M. Boubker, M.

Boubker, your uncle and the supervisor of the camp as well are waiting for you.\*



Text II. E. (cont. - 1)

--You're such a big joke, Hasan. You're great...! Watch the stove.

--O.K. my uncle Dr. ..., enh I mean M. Rachid.

Note: \*Again he is making fun of Rachid.

Text II. F.

--Who is in charge of the cooking?

--Hasan and I, sir.

--Tell Hasan to make some tea, only two cups. Then come back here.

--All right, uncle, yes, sir.

Visitor: Well Rachid, you look well! Are you happy? What is cooking for lunch? Do you climb the mountains? Are you getting good grades for your activities?

--Go and give Hasan a hand in the kitchen now. I'll send for you again.

-----  
Visitor: ..... Only four days ago I was visiting with your brother M. Omar. We had dinner together, and ('but') he told me that you are heading this camp. (here).

--I had made al Jeddida my first choice then Safi, Taghzout, Azrou..., I put Ban Smim at the end of the list, but it came first!

--But your brother M. Omar knew you were here.

--Of course. But you know the kind. He wouldn't care. This is not his world.

--May I ask you to let Rachid be my guest for lunch here at Ifrane?  
I'll drive him back any time you wish.

Text II. F. (cont. - 2)

--That's fine, but tell me first what it is all about.

--There is nothing I can tell you. You may find out the truth on your own ('by your own means').

--That makes sense. If you will, Dr. ..., Rachid must be here before two o'clock. We have our general meeting to read the weekly report.

--You can count on me.

--(calling) Where is Rachid? Tell him to change his clothes; he is going to Ifrane with Dr. ....

Text III. A. En route to Ifran

Doctor: It's a beautiful day! Look, the sky is so clear, and it is not so very hot./ Say! Rashid, why aren't you saying anything? ('why are you just silent')?

Rashid: Uncle, I don't know what to say (to you)./ Did you say anything to Uncle Bubker? Why didn't you want me to stay with you when you were talking? What did you tell my parents ('my father and mother')?

Doctor: We had dinner together the night before I came here ('to the camp'). We were talking about things that are none of your concern./ When we were talking, si Bubker and I, we only referred to matters that are of greater concern to us than to you or to anyone else.

Rashid: You're sure you haven't told Uncle Bubker or ...

Doctor: Don't interrupt me, (my) son Rashid, let me finish my speech first. I want you to know ('I told you') that I have some observations about you ('I want to make to you now'). What you wrote in your diary was a good idea, but you describe your father, si Omar, as if he were a (man) stranger whose assistance is unwelcome to you ('whom you scorn to have meet your needs and necessities') or else as if he were a needy man with no income to meet your and his family's needs./ Aren't you becoming a man who always lives in his imagination and daydreams ('matters easy to undo')? I wonder if I should understand that you believe your father to be a man without importance.

Text III. A. (cont.)

Rashid: Please ('God keep you'), Uncle, I understand; I cannot talk with you now, but I shall write you a letter. You'll get it in two days. Then you shall be able to pass judgment on me and on my father. I shall explain everything to you. I want my father to know the truth, too.

Doctor: (So) eat now; don't stay hungry ('with hunger').

Rashid: [I've had] enough, Uncle. It's time to go ('this is the time, let's go') back to the camp, so I can attend the general weekly meeting.

Text III. B.

Advisor: Rashid, change your clothes quickly and join me ('come to me') at the headquarters tent.

Rashid: Yes, sir ('professor'). I had to do the dishes with Hassan, sir.

Advisor: I ordered Najib to help him today./ Tomorrow starts the week Najib will be in the kitchen. You will have to keep those on duty to make up for your absence today. Did you hear me?

Rashid: Yes, sir.

Advisor: All right! Come to me right away before the general meeting starts. ..... Rashid, the doctor is very satisfied with you, and so am I. What you need now is to have self-confidence and hope in the future .... Listen to me carefully. You've now gotten the primary school diploma ('the primary certificate'), you will go on to ('mount') secondary school. That is good./ And you see, I myself, your uncle, your father's brother, I started my life as a country instructor, and since then, I have been climbing up the ladder ('in the grades') to become a college professor./ And look, the doctor himself, this friend of ours, you remember ('isn't it true that') he only graduated from secondary school ('he left after the baccalaureate only'). See now what he has achieved just by himself ('by his own efforts'), no one helping him. I want you, Rashid, to take him as an example and to be of good will.

Rashid: Yes, sir; I do have good will, and I know that a good future must be worked for ('good future doesn't come to people, the person goes to the good future')/ Also, I have made my decision.

Text III. B. (cont.)

Advisor: Thank you, son./ Then, your duty this week is to write about your ambitions in the future, agreed?

Rashid: All right, sir./ That is what I was going to do.

Advisor: O well, it doesn't matter now./ Go and ring the bell for the meeting so that the children gather in the ground. I'll be joining you soon./ Rashid, ...

Rashid: Yes, sir.

Advisor: Go see if those on duty at the kitchen have tea ready.

Rashid: Yes, sir.

Advisor: O.K., hurry up (you people).

Text III. C.

on the meeting ground

General  
Advisor:

All right! (The camp song. The children sing. One of them plays the lute.) Every patrol chief (six boy-scouts under one older and more experienced boy) has submitted his weekly report to me except the lion patrol. Why?

One of the  
boys:

The lions' chief, sir, has been in the hospital for two days.

General  
Advisor:

I know. However, you know that when the chief is absent, his second i.e., lieutenant substitutes for him./ Who is the lions' second?

Boy:

Here, sir! / My report will be ready before dinner time.

General  
Advisor:

You will be reported tardy. Since this is your first mistake, there will be no further punishment./ But be careful.

Boy:

Thank you, sir./ I shall always do my duty.

General  
Advisor:

The second point deals with the activities, the cleanliness and the discipline ('order'). I congratulate the patrol which won the camp's prize this week. I congratulate all of you boy scouts, and particularly the winners, that is to say ('which is') the "Cock's Patrol". (All present applaud, and a boy imitates the cock, and all laugh)./ The winning patrol will go this week, the boy scouts and their chief, to glide, here at the Ifran airport, tomorrow at 9:30. The third point, the campfire will be next week. Each patrol will have to perform games, dances and songs. You will have two hours every day to rehearse, as of tomorrow./ You can read the schedule,

Text III. C. (cont.)

it's on the bulletin board. Any questions?/ Take turns  
('in turn'); raise your hand first.

Boy: Are there going to be any excursions in the forest this week?

General  
Advisor: You can read everything on the weekly schedule.

Boy: Sir, when can we go to see the chief of the "Cocks"?

General  
Advisor: He'll be out of the hospital tonight. He's completely re-  
covered./ Now (let's go) let's have the camp's song once  
again, and now everybody to his work./ Scouts forever!

Scouts: (all scouts) Ready!

General  
Advisor: The meeting is over.



Text III. D.

- Hassan: Rachid, where did you go with that man in the red car ('you and that man possessor of car')?/ (Oh!) I've only seen two other cars like it in the whole city of Fez. Is it true that he is a doctor? Is he really your uncle? (Please) tell me the truth!
- Rachid: Yes, he's a doctor, but he's not my uncle. I just call him uncle./ -- Hassan, I'll be staying late tonight writing a very important letter. Please let me borrow your flashlight.
- Hassan: Where is yours? Mine needs new batteries. It's very weak ('it only lights around itself').
- Rachid: That doesn't matter. Mine was taken by the night guard. He caught me when I was hiding it under the blanket and writing. He took it away.
- Hassan: Maybe you want him to confiscate mine, too! No, sir! ...
- Rachid: I've asked him permission to stay up until 10:30, and he agreed.
- Hassan: Well, don't use my batteries all up at once. I don't have the money to buy new ones.
- Rachid: My word of honor: no longer than a half hour!
- Hassan: If you can make them last a whole half hour, you'll be very happy! I'll give it to you after dinner. What kind of letter are you going to write tonight? Can't you write it during the day?
- Rachid: I don't have the time during the day. I have to finish something this evening./ Hassan, do you have a thirty-franc stamp?
- Hassan: I have two left.
- Rachid: May I buy one of them ('Sell one to me')?

Text III. D. (cont.)

- Hassan: Then I'll have the money to buy new batteries (for my flashlight)./ Heh! it's 5:45. Put a big piece of wood on the fire. I'm afraid dinner won't be cooked today!
- Rashid: It's already cooked. What else do you want? tt
- Hassan: [Can't you] see, there's too much sauce in the pot.
- Rashid: Well, you [are the one who] put in a lot of water and too much oil.
- Hassan: Let's take some of it out with the ladle and throw it away ('on the ground').
- Rashid: What a [funny] cook you are!

Text IV. A.     /the doctor/ on the phone with Mr. Omar.

Doctor:        Hello, hello, Mr. Omar, this is ...

Omar:           Hello, doctor. It's ~~been~~ a long time! It's really a shame.  
Did we do anything wrong? There is nothing that we can re-  
member ...

Doctor:        Not at all, Mr. Omar. Well, you know ...

Omar:           Believe me, my wife and the children don't ask questions about  
their brother Rashid whom they haven't seen for such a long  
time, but they keep saying, 'Why doesn't uncle come to see us  
any more?' .../ Were you out of town, Mr. So-and-so?

Doctor:        No, except on Sundays when I would drive a few miles out of  
town ('in the vicinity').

Omar:           Actually, I called you on Sunday, because you had not been  
around, but I got no answer.

Doctor:        How is business, Mr. Omar?

Omar:           Not so bad, thank God.

Doctor:        How is the baby girl, Amal? Are the children in good health?  
They are ('this is') a favor from God!

Omar:           Well, you are not accustomed to inquire about us from a  
distance, as a stranger (to us), so to speak./ Our ('that')  
home is your home, as always; (and) you know how we feel about  
you.

Doctor:        There is no doubt /about that/, Mr. Omar.

Omar:           Well, it's been almost fifteen days since we've been together.  
We shall be expecting you at 7:00 o'clock this evening.

Doctor:        God willing./ Say, Mr. Omar, don't you miss the young man  
/Rashid/?

Text IV. A. (cont.)

- Omar: You know how it is ('the whole truth'). We don't have a minute's rest ('we cannot enjoy a little while to rest'). Little Amal acts as though she were dying ('gives us signs of death') every day. She refuses her mother's milk and the (feeding) bottle as well. She keeps crying ...
- Doctor: Take her to the doctor, [all] children need medical care.
- Omar: We have nobody to take her to the doctor.
- Doctor: Can't her mother [do it] if you can't afford a home call? Dr. Bahluli visits with you quite often; he is a good friend of yours ('he loves you so much'), and he is fond of your children, so ...? !
- Omar: Well, God will provide. Life is all suffering. We are expecting you this evening.

Text IV. B.

The doctor, thinking to himself:

I'm beginning to see in what Mr. Omar says the things Rashid wrote me in his letter.... He [Omar] never complained to me or acted in the way Rashid wrote about. Rashid is right. When I myself was a boy, I used to observe that my father had two personalities--in the street, with people, he would always laugh and praise God and tell me 'son, go home, do your lessons and be a good student.'/ I was also clever. When I needed money, shoes or clothes, I would tell him [so] in the street when he was with his friends, and I found him happy [to have me do so]./ Yes! And at home, when my father would come, I wouldn't move or say anything ('would watch my arms, legs and tongue')./ Yes. It seems just yesterday, just like a dream! / I think that Rashid is going through the same experiences I went through fifteen or sixteen years ago. But I'm not worried about him. He knows what's best for him ('his own interest'). However, I don't think I should hand over this letter I have in my pocket in person ('from hand to hand') to his father. He might be hurt or something. Let me read that letter again and see what Rashid means. (He reads the letter that Rashid sent him from the camp.) ... Oh, he does say 'I have no objection should you want to show it to father', so I'm going to hand this letter over to Mr. Omar this evening after dinner at his house.

(The telephone rings)

Text IV. B. (cont.)

Hello! Who's this? Oh, Mr. Omar, I was just thinking of you ... No. That's right, I'll be with you at seven ... Oh, all right, that's a good idea, too. I'll pick you up where you work, and we'll go together. Or shall we meet at our usual cafe at 6:30? That's a good suggestion ('that too is an opinion'). You'll find me there from six on. See you! /

(He thinks to himself)

Poor Mr. Omar, a very good man, straightforward, though not all that intelligent! ... He hasn't had anyone to advise him. The true situation ('truth') will be clear to me after I give him this letter. Rashid has asked me to be an intermediary between him and his father.

Text IV. C.

The doctor is getting ready to welcome Mr. Omar. He is giving orders to his maid Kanza

Doctor: Kanza, I'm going to ask a favor of you today ('I'm going to bother you').

Kanza: No bother at all, sir. I'll do anything you want, sir.

Doctor: Thank you; It's just that today a friend of mine is having dinner with me here. Can you come back around 4:00 p.m. to cook for us?

Kanza: With pleasure, sir. Everything (you want) will be ready.

Doctor: There is some meat in the refrigerator. Cook it the Moroccan way, with vegetables and sauce.

Kanza: I'll also make some salad for you, sir, with green peppers and tomatoes.

Doctor: Very good, thanks. Also, this person doesn't like soup mix from the bag, or canned soup, either. Make some soup, about three or four bowls with lentils, peas and cut meat.

Kanza: Better, sir, I'll make some of our light soup with noodles and potatoes. It'll be light.

Doctor: As you wish, Kanza.

Kanza: All right, sir. Don't worry; everything will be as you wish./ Do you want to use the silverware, sir?

Doctor: No, no, no! We are going to use our fingers as traditional people do. You'll be waiting on us if you don't mind staying. Then as soon as we have finished, you can go.

Kanza: My pleasure, sir. I'll be back at four o'clock.

Text IV. C. (cont.)

Doctor: Here. [(he gives her money)], bring back (in your hands) a kilo of apples and one of bananas; (see) if there is no Ulmes [(a mineral water)] in the refrigerator; then bring two bottles.

Kanza: There is still one and a half bottles [(left)].

Doctor: All right, bring one bottle of Ulmes and one big bottle of Coca-Cola./ Is anybody staying with your children?

Kanza: I'll leave them ~~with my~~ mother, and I'll go after them when I'm finished. Don't worry, sir.

Doctor: I'll pay you five more DH's over your [(usual)] salary for the day. Also, beginning next Monday your salary will be raised by one DH; and I want you to come three times a week instead of two. Can you come on Mondays, Wednesdays and Fridays?

Kanza: God keep you, sir. Yes, I will come without saying.

Doctor: Well, you [(should)] go now [(so as)] to be back at 4:00.



Text IV. D.

Rashid and his father at the doctor's /the next day/

Doctor: Yesterday your father and I were watching that TV program you like, Rashid.

Rashid: Oh, yes, "Before the Exam" /you mean/. Some of the questions they ask (in it) are very important. However, sometimes the students do not show a real knowledge of the subject matter.

Omar: My son, I'm looking forward to the day when you, too, will be answering those questions, while the whole family will be watching you at home.

(Rashid glanced at the doctor before answering his father.)

Doctor: You know, Rashid, there are no more secrets. Your father knows everything, and the three of us are here to settle the whole question /once and/ for all. Embrace your father and tell him whatever remains on your heart, and ...

(Rashid embraces his father).

Doctor: Mr. Omar, tell Rashid what we talked about last night.

Omar: My son, Rashid, I want you to surpass all those of your age. What's past is past ('the past is dead'). The reasons for your past complaints have been buried (under the earth). From now on, my son, you will be the head of the family ('house-owner'). Whatever you need to continue your studies, you'll get ('is available'); there will be no more worries to bother you (in the house where you shall be).

Rashid: Worries, Dad, never enter a house if they are not looked for. They never get into a heart that does not accept them. Dad, you must put some order in your life ...

Text IV. D. (cont.)

Omar: You are right, my son. Sometimes I myself was able to realize that I was wrong, but nobody would correct me ('make me aware of it'). Now I have my son Rashid who can tell what is good and what is bad ('his interests') for him and his family.  
(to Dr. ...): You see, I keep telling you to marry and have (your) children, so they can advise you ('because children always make their parents know') .... (the Dr. ... laughing).

Rashid: No, Dad, uncle needs no one to advise him. He can take care of himself, because he has a motto that goes:

"He who does not travel, does not get to know what people really are ('the truth of men')."